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To

Elder George A. Smith.

That the power and spirit of his Apostleship may continually increase within and upon him, and that a long life of usefulness and honor may eventually be crowned with the fulness of the Celestial glory, are the sincere desires and prayers of his Friend and Brother

the

Author.

G. S. Lake City
Dec. 10, 1864.

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PREFACE.

In compiling these writings in their present form, I am carrying out a design which I have cherished for some years, and which I have only awaited a favorable opportunity of putting into execution. Some time ago it struck me that the editorial articles of the Western Standard, though possessing but little interest now for the public—the occasions which called them forth having passed away—might be of such value in my children's eyes in years to come, as to repay me for collecting them before they were scattered and lost—which, as they were published originally, was likely soon to be the case—and embodying them in a portable form. So much has been written by various Elders upon all the subjects which I have touched upon, that I should never have presumed to republish these writings with the idea of offering them for general sale, or circulation, among the brethren and sisters. With the general reader they had, at the time of their publication, answered the purpose for which they were designed, and I had every reason to be satisfied therewith. But for my children, measuring their feelings by what my own would be under similar circumstances, however destitute the articles may be of literary merit and other qualities, I have hoped they would possess an abiding interest,—not only because they were my writings, but because of the peculiar

circumstances under which they were first issued, the nature of the obstacles which had to be encountered, and the senseless opposition which had to be met, in the preaching of the Gospel of Jesus in its fulness and the building up of Zion according to the revelations of the Almighty, at the time the WESTERN STANDARD was published. As a reflex of their age, also, they may, in days to come, afford food for interesting and profitable reflection.

In incidentally alluding, in conversation with some of the brethren, to my intention to compile these writings in book form, whenever I should have a favorable opportunity, several of them expressed a desire to possess the work, if ever it should be published, and desired me to issue a sufficient number to supply them with a few copies; these requests caused me to modify my original plan, and I have published a few more copies than I at first thought of doing. Elders Joseph Bull and William H. Shearman kindly proffered their services—both being much interested, through their past labors in connection with the STANDARD, in the preservation of its editorial articles—to aid me in the publication of the book. The opportunities afforded by the MILLENNIAL STAR printing office of publishing this work, with their proffered aid, have induced me to complete my design. These articles were written so hastily—there being, in the beginning, but Brothers Bull, Wilkie and myself to do the selecting of extracts, editing, type-setting, proof-reading, folding and mailing—that the first portion of nearly all of them was in type before the latter portion was written.

GEO. Q. CANNON.

LIVERPOOL, May 10th, 1864.

INTRODUCTION.

At a Conference of elders, held at Wailuku, Sandwich Islands, October 6th, 1853, a committee was appointed to take measures to obtain a printing press, type, and every thing necessary to publish the Book of Mormon—which I had been blessed in translating from the English—in the Hawaiian language. This committee was composed of Elders Benjamin F. Johnson, Philip B. Lewis, and myself. During the following winter, we felt warranted in ordering all the materials needed for this purpose, having, by collection and borrowing, succeeded in raising the amount necessary for their purchase. The press, type, paper, etc., were obtained at New York and were shipped from there, in a vessel coming round Cape Horn, for the Sandwich Islands. Before they reached the Islands, however, Elders Henry W. Bigler, James Hawkins, William Farrer and James Keeler (Brother Keeler did not reach Honolulu in time to accompany us on our return, and therefore remained another year) and myself, had been released to return home, nearly five years having elapsed since we left there. Upon the arrival of the press at Honolulu, Elder Parley P. Pratt, who was then presiding in California and the adjacent countries in and on the Pacific, was communicated with, and, after correspondence between himself and the

Presidency of the Islands' Mission, it was deemed the better plan to remove the press and the printing materials from the Sandwich Islands to San Francisco, California, where Elder Pratt intended to publish a paper. These materials were accordingly shipped to San Francisco.

Soon after my return to the Valley I received an intimation from President Brigham Young that I would be called, at the ensuing conference, to return on a mission to the Sandwich Islands. Before this conference was held, however, the news had reached the Valley that the printing press, type and paper, had been removed from the Islands to San Francisco, and, as my labors were likely to be more available at that point, now that the press was removed there, I was called, at the Spring Conference in 1855, to take a mission to California to labor in connection with, and under the direction of Elder Parley P. Pratt. Elder Pratt was to act as editor of the paper, which it was expected we would publish; President Orson Hyde, who had been appointed to establish and take charge of a settlement in Carson Valley, was requested to superintend the financial business of the undertaking; and I was to publish the Book of Mormon in the Hawaiian language and to take charge of the printing and the publication of the paper, writing for it also as I should have opportunity. Being requested by President Young to select two elders to accompany me, to assist me in my labors, I chose Elders Joseph Bull and Matthew F. Wilkie, who were, therefore, also appointed at this same Conference, on this mission. Starting from Great Salt Lake City on the 10th of May, 1855, in the company of President Charles C. Rich, and passing through San Bernardino, California, at which place

there was then a large settlement of our people, presided over by Elders Amasa M. Lyman and Charles C. Rich, we reached San Francisco in the latter part of June.

In the preceding March, Brother Parley had issued a prospectus for a periodical,—"The Mormon Herald;" but receiving scarcely any encouragement, and not being aware of the arrangements which had been made at the April Conference to strengthen him, he had made up his mind, as he had been some time absent from home, to return there. We reached San Francisco a few days after his departure from that city. By starting after him immediately, I succeeded in obtaining an interview with him, at the place of rendezvous for himself and company, and from him learned all the particulars concerning the condition of the Mission. Finding that I had been called to labor under his direction, he deemed it wise, as he was leaving, to set me apart to preside over the Pacific Mission, subject to the direction of any of the Twelve Apostles who might visit or be called to labor in that part. Prospects in San Francisco for the establishment of a printing-office and newspaper, I found to be of the most discouraging character. There were but few saints in the city, and those in the adjacent country were considerably scattered, many of those who had recently been baptized having gathered home, or to San Bernardino. The few who were left, and with whom I was brought in contact, seemed to have no faith that such an enterprise, as the publication of a newspaper advocating our doctrines, could be successfully carried out. Several causes, which I need not here refer to, had contributed to produce a feeling of distrust in a mission of this character. One of the leading brethren in

San Francisco remarked to me, after hearing from me the nature of my mission, that if I had a thousand dollars in my pocket I might be able to accomplish the labors assigned unto me. I told him I had not the thousand dollars; but yet, with the help of God, they would be accomplished. I need not dwell on the difficulties that had to be contended with; the Lord opened our way in a most signal manner, and I proved, most satisfactorily, the truth of the sentiment advanced by the Prophet Nephi—a sentiment so important and truthful that it should be impressed on every heart,—"For I know," he said, "that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." It really seemed to me that money grew in our hands, and that five dollars—though considered a very small amount in those days in California—would go further and accomplish more, than four times the amount would under ordinary circumstances.

An office was secured on the principal street in town, and we (Brothers Bull, Wilkie and myself,) immediately commenced the publication of the translation of the Book of Mormon in the Hawaiian language. Two thousand copies of this work were issued and sent down to the Islands. While publishing this work, and attending to the other labors which devolved upon me, I maintained a constant correspondence with President Brigham Young. He still favored the publication of a newspaper, and appointed me to be its editor, and, by his kind, fatherly and hopeful counsels, gave myself and the elders laboring with me, continual encouragement in our labors. On the 23rd of February the first number of the WESTERN STANDARD was

issued. Elders David M. Stuart, William H. Shearman, Charles W. Wandell and Henry G. Boyle, and other elders, labored assiduously in the ministry, and rendered every assistance in procuring subscribers and other aid. Friends were raised up on every hand, and though our pathway was not free from obstacles, yet the work moved off so successfully that we felt greatly favored and blessed of the Lord.

For a period of nineteen months the publication of the STANDARD was continued. In the fall of the year 1857, the march of the United States' troops on our people in the valleys of Utah, and the probability of a collision and determined hostilities ensuing, caused the recall and withdrawal of the elders from the various fields abroad to their home in the fastnesses of Zion. Sending my family home ahead of me, in charge of my brother David (who had been sent on a mission to California the year previous,) and in company with some other elders, I remained in San Francisco until the 3rd of December, 1857, when Elders Orson Pratt, Ezra T. Benson and other elders having arrived from England en route for the Valley, several of my fellow-laborers and myself started home with them to take part in the defence of our liberties and homes.

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LIVERPOOL:

PRINTED AT THE MILLENNIAL STAR OFFICE, 42, ISLINGTON.

WRITINGS

FROM THE

"WESTERN STANDARD."

INTRODUCTORY ADDRESS:

ON COMMENCING THE PUBLICATION OF THE "WESTERN STANDARD" IN SAN FRANCISCO, CALIFORNIA, U. S. A., FEBRUARY 23RD, 1856.

We enter upon the performance of our new duties with feelings of a peculiar nature, and with a full appreciation of the responsibilities and obligations—which we consider as being anything but light—that are resting upon us. To be a conductor of a public journal, to send forth ideas that will be read by hundreds and, perhaps, thousands, and have an influence over them for good or evil, as the case may be, is a position that, in our opinion, requires a great amount of discretion and wisdom, and one that, had we consulted our own inclinations, we should have shrunk from occupying. As it is, we undertake the discharge of these labors, with a firm reliance on that power which we have often proved to be all-sufficient for those who put their trust therein, believing that every effort of ours, so long as we operate upon correct principles, will accomplish the desired object.

However chimerical the idea may be, in the opinion of some, of starting a "Mormon" newspaper in San Francisco, we have full

faith in its practicability, and in the results which will attend it. We have long needed a press; our enemies have had the privilege, for years, of giving publicity to the doctrines and views of our Church; they have maligned, vilified and misrepresented us; and the good which has been occasionally ascribed to us, they have taken particular pains to withhold from the world. "Mormonism," its evils and abominations, as they love to term our peculiarities, have been exhaustless themes on which every scribbler could dilate, with but very little danger of being called to an account for his misrepresentations. Our publications have been eagerly scanned, and every idea or statement calculated, when separated from its context, to convey impressions prejudicial to us, and to bias the mind of the public against us and our doctrines, has been quoted, commented upon, and blazoned from one end of the land to the other.

Our opportunities for contradicting and correcting these misstatements have been limited, though we have industriously used every facility in our possession, and have exerted ourselves to the utmost to lay our principles before the people. Our voice, however, amid the general outcry, has been but feebly heard. Men seem to have forgotten that "there are two sides to a story"—that a possibility may exist of the "Mormons" being misrepresented; and many have come to the conclusion that "Mormonism" is fully as bad as it is frequently represented to be, and that all who believe in it ought to be extirpated, or if not extirpated, deprived, at least, of the right of suffrage and the privilege of holding any office of trust or profit!

It is to correct this feeling, to make our principles and belief more publicly known, to give greater facilities for investigation, and to defend an innocent, much abused and injured people against the aspersions of their enemies that this paper has been started. We are convinced that our feelings and views are not understood, or if understood, are misinterpreted, and, therefore, we feel it to be incumbent upon us to be the exponent of our own doctrines. We do not, in entering upon this undertaking, expect to derive any pecuniary benefit from it; newspaper publishing, at present in this country, is not by any means a very profitable speculation; if we can pay our way—and, with the patronage of our friends, we feel sanguine that we can—and subserve the cause

of truth, we shall feel amply repaid for all the trouble attendant upon our labors.

As we stated in our Prospectus, it will be our aim to make it an interesting and instructive sheet,—to accomplish this we will spare no pains. Our course will be independent, both in religion and politics, and we shall consider it our prerogative to express our ideas with freedom on all subjects that may come under our notice. Although we are Mormon, both by training and by inherent conviction of the truthfulness of the system called by many "Mormonism," but which we call the gospel of Jesus Christ, yet we have striven to cultivate a spirit of liberality and tolerance for all who are sincerely endeavoring to practice correct principles, and are willing to accord to all men the privilege which we, ourselves, claim—of worshiping God according to the dictates of our own conscience.

FEBRUARY 23RD, 1856.

TO THE LATTTER-DAY SAINTS

IN CALIFORNIA, AND IN OREGON AND WASHINGTON TERRITORIES:

DEAR BRETHREN:—In commencing the publication of a paper in this place, I deem it to be right and proper to address you a few words of explanation and counsel, that those of you who may not be acquainted with the reasons for a movement of this kind, may understand our position and what is expected from you.

You are all, no doubt, aware, that since the organization of the Church, in 1830, every effort has been made to lay our principles before the world and to give them an insight into our doctrines. To accomplish this the elders of the Church have left their families and homes, and gone forth, laboring diligently year after year, wandering from continent to continent, and from island

to island, with no expectation, so far as men were concerned, of receiving any remuneration for their services. They had received a testimony from on high that the work which had been begun, and the message of which they were the bearers, were indeed the work and word of God; and that the time was close at hand when the prophecies spoken by many of the holy prophets, in relation to the second coming of Christ and the ushering in of the millennium with great glory, should be fulfilled.

With as glorious tidings as were ever borne by man, their bosoms filled with joy, and burning with a desire to unfold unto their fellow men the pleasing intelligence that had been entrusted unto them, they went forth, and have left nothing unattempted or unperformed that was in their power to do, to disseminate the knowledge of these truths. Deserts have been traversed, oceans crossed, ignominy, toil and fatigue, almost to exceed belief, endured, to convey the news to the erring and wandering sons of earth; even death itself has been insufficient to appal them, or to deter them from going forth on their missions of love and mercy. They realized that it was no light thing to be a follower of the meek and lowly Jesus, and that, as he said, their names would be cast out as evil, and men would think they were doing God service by killing them.

In the beginning their efforts were necessarily limited, as they were but few in number; but, although they had an embittered and deadly hostile spirit of persecution to contend with from the very outset, yet they prospered. Honest hearted men, attracted by the (to them) strange news, that God had spoken from the heavens and had revealed his gospel in its ancient purity and simplicity with all its accompanying blessings, listened, and from the weight of evidence adduced, with the testimony of the Spirit, became convinced, and obeyed in sincerity. These in their turn went forth, bearing a similar testimony, appealing to the word of God, and incontrovertibly sustaining the doctrines they advanced, until a quarter of a century has passed away, and the small church of six members has grown and increased, and now numbers amongst its adherents men of almost every nation and creed, from the enlightened American and European to the idol-worshiping Asiatic and Pacific Islander. All these have bowed themselves in submission to the power of the gospel, forsaken their traditions

and unholy worship, and are united in their faith and belief in the Work which they have embraced.

What has brought about this marvellous change? What power has caused this unknown and nameless sect to spring into existence? Men, unacquainted with the Work and its operations, tell us that fanaticism and delusion are at the bottom of it all; that it is an imposture, and that all this is the product of an arch-impostor and his associates! If so, it is, indeed, a wonderful achievement! To produce order and harmony out of chaos—to bring together incongruous elements and form a compact and harmonious whole—to collect people from every nation and clime, having different habits, prejudices and languages, and unite them in one common belief, without dissension or division, is surely more than the work of an impostor. If this is all the result of imposture and delusion, how great a resemblance it bears to the genuine system portrayed in the Scriptures! If it is a counterfeit, as they say, where shall we look for the original?

It is to push forward this Work, so nobly begun, that this press has been established in San Francisco—to bring an engine into operation commensurate with the importance of the principles to be diffused. Our circumstances, heretofore, have prevented us from using this potent auxiliary to the extent we have desired; but we trust a brighter day has dawned upon us as a people, and that we will have the privilege, hereafter, of proclaiming our doctrines and views in a manner more in consonance with our wishes. I am aware that it is an undertaking of no small magnitude, more especially at the present time in this country, to support the expense of the publication of a paper; but I have all confidence in the cause we have espoused and advocate, and, therefore, I do not have any fear on the subject. If I needed any assurance as to the propriety of such a move, the knowledge (which I have) that it is wisdom and counsel to make it, would be sufficient, and would dispel every lingering doubt and inspire me to proceed. And I sincerely hope, also, that the saints residing in this State and the Territories north, will unite their faith, prayers and *works* with the faith, prayers and works of myself and the brethren associated with me, to sustain the undertaking, and to have it accomplish the desired end. To do this we must feel interested, and exert ourselves to circulate the paper. We are all individually

interested, or ought to be, in the prosperity of the kingdom of God; and it is not to the benefit of one to the exclusion of another, for all will be benefited alike, if equally faithful and diligent.

There are numbers of saints scattered throughout this country, some of whom are organized in branches; the great majority, however, are in a disorganized condition. The latter had better write to this office, as soon as convenient, and give their names and places of residence, with the names of those in their vicinity who may belong to the Church; and measures will be taken to have elders sent to labor amongst you and to organize you as soon as practicable. The elders, also, who are laboring throughout this country, will please not fail to correspond frequently and communicate all matters of moment. It is time, brethren, that you should arouse yourselves from the lethargy into which many have fallen, and awake to the importance of being diligent in the work of the Lord. The Work, which many of you received with so much joy, has not lost any of its original potency or virtue, but is still progressive and onward. The joy and happiness which you have all, no doubt, enjoyed in a greater or lesser degree, can still be obtained, by being obedient to the commandments of God, and diligently observing the principles he has laid down for your guidance.

Your Brother in the New and Everlasting Covenant,

GEORGE Q. CANNON.

AN UNCONSTITUTIONAL BILL.

FEBRUARY 23RD, 1856.

THE following is a copy of a Bill lately introduced by Mr. Norman, of Calaveras, into the Senate. We were considerably surprised in perusing it, and could scarcely credit our senses, or believe that any man in this country would be so intolerant as to propose such a measure. After rubbing our eyes once or twice,

however, we finally were convinced that it was no delusion, and that a Bill had in reality been introduced, proscribing men who believed in certain doctrines, believed in and practiced by the patriarchs, and by other good and holy men, whose acts have been recorded in the Scriptures.

"AN ACT TO PUNISH AND DISCOURAGE THE PRACTICE OF POLYGAMY:"

SEC. 1. It shall not be lawful for any person to marry or possess more than one wife, during the lifetime of the wife first married, unless divorced from her by law, whether such marriage or marriages be made by the peculiar church to which he may belong, or otherwise.

SEC. 2. No person who shall practice, or *profess to believe in*, this doctrine of Polygamy, as taught or practiced by the (so called) Mormon Church, shall be eligible to hold any office in this State, nor to exercise the right of suffrage.

SEC. 3. Any person who shall violate the provisions of the first section of this Act, shall be deemed guilty of a felony, and on conviction thereof shall be punished by a fine of not less than five hundred dollars, nor more than five thousand dollars, and imprisonment in the State Prison for not less than two years, nor more than ten years.

SEC. 4. This Act shall be in full force and effect within four months from and after the time of its passage.

When a man, elevated by the suffrages of the people to fill a dignified and highly honorable office, so far forgets his constitutional obligations and the position which he occupies, as to engage in a crusade against a body of people whose only crime is a firm belief in the words of divine revelation, we think such an attempt is in the highest degree reprehensible, and ought to be frowned upon by all honest and independent men. It is, indeed, an unjust, tyrannical and unconstitutional abuse of power.

If the "Mormon" elders in this country had been guilty of marrying men or women already married, to others, and such things were notorious, there might then be a slight pretext for a measure like the above. But it is a well known fact, that however much we may believe in polygamy and theorize upon it, yet, an elder of our Church who would presume to marry such individuals, or a member who, with a wife living, should marry or take another female to wife, in this country, would, upon the fact being known, be immediately severed from the Church. The rules of the Church are strict upon this subject, and order has to be observed by elders and members, or they forfeit their standing.

What is the difficulty with the "Mormons"? Are their political sins of such a nature that they, out of all the people of the State, should be singled out and disfranchised and their religious belief used as a pretext to accomplish it? The "Mormons" believe that the course taken by Abraham, Isaac and Jacob, with other Bible worthies, in regard to polygamy was not in violation of any law of God; but, that there is every evidence to believe, it was practiced by them under His immediate sanction. They also believe that God has the undoubted and indisputable right to reinstate this order of things, whenever He thinks proper. These principles are identified as a portion of their religious belief, and they are compelled, so long as they believe in the authenticity of the Scriptures, to believe as they do. Can they be blamed for this?

If such an Act can be passed and enforced—an event that we have too much confidence in the patriotism and justice of the Legislature to think ever will be the case—it would deprive a large portion of the citizens of California of the right of representation. The people of San Bernardino, in the county of San Bernardino, one of the most thriving places in the southern portion of the State, and which has the reputation of being as moral, orderly and well behaved a city as there is in this country, would be excluded from the polls. There are numbers also of "Mormons" scattered throughout the State, located at various places, farming, mining, dealing in merchandize, etc., living as other citizens, and quietly pursuing their business without interfering with their neighbors,—these, of course, if they do not deny their faith, would also be denied the right of suffrage, and be included in the proscription.

Is it expected that they will tamely submit to this unjust and unheard of deprivation of their dearest rights as freemen, rights purchased by the blood of their fathers, and rights, too, which in the words of the Declaration of Independence, are inestimable to them and formidable to tyrants only? Would this be liberty—the blessing for which the heroes of the revolution spilled their blood? Let this state of things be brought to pass, and liberty will exist only in name. What, disfranchise men for believing the Bible! Tell it not in Sacramento, publish it not in San Francisco, let not the sound reach Europe, that, in the nineteenth century, a Senator in the free and enlightened State of California, introduced

a Bill, into the body of which he was a member, proposing to withhold the right of suffrage from men whose only crime was belief in the Holy Scriptures.

And who are these men who must suffer this deprivation and proscription; are they aliens or foreigners, traitors or disloyal? The honorable Senator has no doubt forgotten that to this very people, whom he would proscribe, considerable credit is due for many of the blessings which he, in common with the rest of us, enjoys; that they have been, in fact, instrumental, to a very great extent, in establishing the freedom and independence of this State. Many of the men who, by the passage of this Bill, would be deprived the right of suffrage, have crossed the burning deserts and scaled the lofty mountains, with their muskets on their shoulders, in the service of their country, enduring privation, fatigue and suffering in almost every imaginable form, to rescue this land from the grasp of the enemy; while others, an adventurous band, have doubled the stormy Cape, and contributed by their thrift, industry and energy to develop the abundant resources of this highly favored land. They have occupied a prominent and honorable position in bringing to light the auriferous and agricultural wealth of the country.

If the "Mormons" are in error, and have arrived at incorrect conclusions in regard to the Scriptures, would it not be wiser, more Godlike, Christianlike and worthy of a great and enlightened people, to send men well posted up in these matters—close reasoners and profound logicians—to inform them of their errors, and to bring them back to the path the world has trodden so long? We unhesitatingly assert, that if such a course were pursued, it would be attended with far more beneficial results than the course proposed by the honorable Senator. When, in the history of mankind, have persecution and proscription been successful in curing men of their errors; or when, on the contrary, has a merciful, charitable and loving spirit failed to accomplish the desired end?

The "Mormons" are a living example of the futility of persecution—of its inefficiency to convert men to the views of the persecutors. Who can say that "Mormonism" does not owe its present position and influence to the persecution so perseveringly and unsparingly dealt out by those who thought to crush it?

The martyrdom of the Prophet, an event which its enemies fondly hoped would accomplish the entire overthrow of the system, only tended to establish it more firmly; and since his death the Work has spread with a rapidity unprecedented in the previous history of the people.

The past teaches an important lesson. Be warned by it; and if the "Mormons" are fools and fanatics, their folly and fanaticism will soon be apparent in the eyes of the world. Such folly and fanaticism, as they are sometimes represented to possess, can not long exist in the midst of an enlightened Republic like ours. They are the minority; and if, we say again, they are deluding and being deluded—are the perpetrators and victims of as gross an imposture as "Mormonism" certainly is, if not a true system, then there need be no apprehensions entertained as to the result; it can not hold together, but must certainly crumble to pieces, and be overpowered by the light of truth and the overwhelming influence of the majority.

But, we would ask, why this sensitiveness in regard to the "Mormons"? Are they the only persons who practice incorrect principles? or are they to be made the scapegoat to bear off the sins of others more criminal, that they may obtain a reputation for purity and sanctity which they are far from possessing? If the suppression of immorality is to be the object attained, and that is the motive which caused the honorable gentleman to introduce the Bill, then, we think, a few other clauses might with great propriety be introduced. Suppose, for instance, an additional test of eligibility to vote and hold office be inserted, not confining it to the mere belief in polygamy alone, but including the *practice of fornication and adultery*, crimes that, when compared with the belief and practice of polygamy as taught by the "Mormons," make the latter practice (even if incorrect, which we do not admit) appear honorable.

We have an alternative left to preserve one of the rights of freemen, that is, to deny our faith, and avow with our lips what our reason and convictions can not assent to. And if we could so far forget our lineage, and be so despicable and entirely lost to the sense of all that is manly, as to barter away our freedom of conscience for the right which we already possess by inheritance, dearly bought by the blood of our fathers, what assurance have

we then, that this once obtained, another encroachment will not be made, and another concession demanded, until, deprived of all that makes existence tolerable, we sink into abject serfdom.

We have no disposition to find fault with constitutional enactments; and if there were the least shadow of justice or reason in such a measure as has been proposed, we would be the last to complain; but this is not the case; it is an abridgment of the rights of the subject, is in direct contravention of the Constitution, is obnoxious to the spirit of our institutions, and, therefore, we raise our voice against it.

Let a precedent of this kind be established, and men of every creed and belief will have cause to tremble for the safety of their liberties. A religious test would thus be instituted; and we hazard an assertion, that if such a measure is ever carried out, it will not long be confined to the "Mormons," but will continue to spread until anarchy will cover the land.

How antagonistic the spirit of this Bill to the spirit which pervades the following letter, written by the immortal Washington soon after the formation of the Constitution, and addressed to the "Central Committee of the United Baptist Churches in Virginia."

"GENTLEMEN:—If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside, might possibly endanger the *religious rights* of ANY ecclesiastical society, certainly I would have never placed my signature to it; and if I could conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For you doubtless remember I have often expressed my sentiments, that any man conducting himself as a good citizen, and being accountable to God alone for religious opinions, ought to be protected in worshiping the Deity according to the dictation of his own conscience."

"MORMONISM," WHAT IS IT?

MARCH 1ST, 1856.

THIS question has been often asked and repeatedly answered, whether truly or not, to suit the whim of the person interrogated. It is a system that is less understood and more spoken about, than any other system that has had an existence since the days of Christ and his apostles. Reports concerning the "Mormons" and their doctrines have been bruited abroad from one end of the land to the other, until there is scarcely a person who has not heard something in relation to it whether good or bad. Travelers have written voluminous works on the practices, belief and peculiarities of the "Mormons," and editors, taking up the cry, have re-echoed it, making such comments upon them as suited their ideas; and yet, notwithstanding all this, "Mormonism" still remains the wonder of the age—an inexplicable enigma which men have striven in vain to solve or account for.

Many, having formed their ideas in relation to it from the reports of those who have taken delight in misrepresenting us, have thought we were a very impure and corrupt people; and, therefore, they have looked upon our rise, progress and present position with feelings akin to dread. The influence possessed and exercised by the leaders of this strange people is so uncommon and unheard of, that it is sometimes thought to be dangerous, and a power that should be checked. This however, is not a new feeling cotemporary with our settlement in Great Salt Lake Valley, but has been in existence from the organization of the Church twenty-five years ago, up to the present time. The first announcement made by Joseph Smith produced it, and every movement made since that time has increased it. To this feeling, so groundlessly indulged in, we can ascribe the persecution and difficulties that have attended us since our outset.

Notwithstanding all that has been said and done about "Mormonism," it is not yet comprehended or understood. That there is a power connected with it, which is, to say the least, wonderful, all reasoning and thinking men will readily admit; but that it is the power of God, or that he has anything to do with

it, the majority are very loth to assent to. From nonentity and obscurity it has sprang into existence and notoriety; and its missionaries have traversed every known continent, and many islands, proselyting and gathering in its believers, until they have swelled into a great people; and not the least of this wonder is, that these proselytes, coming as they do from almost every nation and kingdom, assemble themselves together, and are united to an extent unknown heretofore in the history of mankind since the days of Christ.

When men become acquainted with its principles and obedient thereto, they notice a great change in their ideas and views in relation to the Scriptures, and there is a singular union of feeling in regard to points of doctrine. Persons obeying the principles in Europe or Asia, upon mixing with those of their faith in America, find their ideas correspond exactly, although they may have been taught by men who never had exchanged thoughts, and who, in many instances, were mere novices in the system which they advocated. There is no jar, no opposition or diversity of opinion, but all think alike on the principles they have embraced. The "Mormons" confidently state that the system which they preach is the gospel of Jesus, and that these are the results which accompany it. It is an undoubted fact that these were precisely the results which accompanied the preaching of the gospel in primitive times; for we read that they were of one heart and mind, and that, whether Jew or Gentile, bond or free, previous to becoming acquainted with the gospel, all differences of opinion were speedily dropped, and they became united on the great doctrines taught them by the apostles for their salvation.

And if the "Mormons" place extraordinary confidence in their leaders, it is because they believe those leaders to be inspired of God, and endowed with the authority necessary to lead and teach the people. It is this that causes them to act as they do. Could they be persuaded otherwise, or did they not know that this was the case, the union that now constitutes so marked a characteristic of the people, would become disunion, and disorder and confusion would take the place of order.

But, we are frequently asked, is not this power held by the "Mormon" leaders dangerous; has it not been and can it not be prostituted to effect base objects? To all such inquiries we answer,

No; it is not dangerous, neither can it be used to effect base purposes, if it is the power which we believe it to be. Our history may be traced, and every act of Joseph Smith or Brigham Young may be scanned and criticised, and we feel confident in stating, that they will stand the test of investigation; and if it is undertaken in a spirit of impartiality, it will prove that, instead of an improper use being made of the power which they have held, it has always been used on the side of right, and to improve and better the people. Did they act upon the principle which too frequently actuates men in the political arena when they obtain power, then there might be cause for apprehension; but this is not the case, neither has it been.

We are aware that in making this statement in relation to the leaders of the "Mormons," we come in contact with the generally received and popular opinions of the day. Facts, however, are what we are dealing with, and not mere assertion. Had it not been for the influence so constantly exercised by the Prophet Joseph, while living, during our early troubles in Missouri and elsewhere, to restrain the people when imposed and trampled upon by mob violence, and suffering every indignity that could be heaped upon them, a very different course would have been pursued. And yet he was looked upon as a dangerous man—a traitor, and as a fomenter of strife and difficulty.

At the time he was killed, under circumstances of aggravated cruelty, while a prisoner in jail on the charge of treason, with the pledged honor of the State for his safety, it was the influence of the leaders alone that prevented the people from giving vent to their indignation by avenging his death in the blood of his murderers. These feelings were the feelings natural to their circumstances; they had suffered repeated wrong and injury from the hands of their oppressors, and all on account of their religious belief, until it was almost past endurance; and many felt that they would rather die, contending for their liberty, than suffer these indignities any longer. But the wise and judicious counsels of the leaders prevailed, and they submitted to it without resistance, leaving their cause in the hands of the Lord. We were again obliged to forsake our lands and inheritances; and again also the voices of the leaders were continually heard urging the people to submit to their circumstances unresistingly and unmurmingly.

And this has been the course and the policy universally urged upon the people by their leaders from that time to the present. Had the people acted their feelings when the requisition was made for the "Mormon" Battalion to be raised, they would have spurned the proposition with contempt under the circumstances in which they were then placed—houseless and homeless in the midst of an Indian country—as another indignity to be added to the already accumulated catalogue; but, through the indefatigable exertions and perseverance of President Young and his associates, the Battalion was raised and they cheerfully complied with the demand.

They have unceasingly endeavored to teach the people that it is far better to suffer wrong than to do wrong; and, yet, these are the men who have been branded as traitors, and accused of designs inimical to the government. We have only enumerated a few instances, familiar as household words to every "Mormon," where the leaders have used their influence to preserve and maintain the friendly relations which ought at all times to exist between the governed and the party governing. We do not seek to be their apologist—their acts need no apology from us—but merely to state the case as it really exists, and speak of things which we know.

If many of the conductors of public journals had been as desirous to show the people the good side of "Mormonism" as they have been, what they are pleased to call, the bad side, it would have obviated the necessity of us having recourse to this method to make our belief public. There have been, however, honorable exceptions, who have not thought it any disparagement to speak of the "Mormons" as they found them, and have had the manliness to write the truth about them whenever they have written on the subject. We are perfectly willing, yes, and even desirous to have our principles investigated. Our books and publications are open to all; and if there is anything contained in them that sanctions iniquity, or immorality in any shape, we are unaware of it, and would feel thankful, if such were the case, to have it pointed out to us. Our experience teaches us that no man can live up to the principles of "Mormonism" as we understand it, and be impure or practice iniquity. The whole tenor of the preaching of the leaders of the Church is to this effect—warning the people in regard to sin, and striving to instill into them an abhorrence of all such things.

When the elders of our Church go forth, these are also their teachings; they do not teach men to practice incorrect and unholy principles, to be traitors to their country, or to violate any of its laws; on the contrary, they are, if they follow the instructions they have received, continually endeavoring to inculcate correct principles, to teach men to repent of their sins and forsake them, and live near unto the Lord. And any man who does not observe these things, however much he may be called a "Mormon," is not one, neither is his course approved or upheld by the Church. We do not wish our principles to be measured or estimated by the actions of individuals; but we desire to see them tried on their own merits. We contend that they are correct and truthful, and that, when lived up to, they will make men good and virtuous, and will enable them to live together in harmony. If these principles are inimical to our Constitution or Government, or subversive of good order and the rights of man, then we are guilty of some of the charges made against us by our enemies; but if not, then we certainly are guiltless; for they are the principles we advocate, and through the observance of which the unity has been obtained that is so dreaded.

These principles are not original with us. They have existed for ages. Neither are we the originators of the idea of being led and taught by a prophet. True, it is something not recognized as a part of modern orthodoxy, but we can not help that; and whether it is orthodox or heterodox in the opinion of the world, is a matter of but little moment to us, so long as it is acknowledged by the Almighty. We know that, according to the Scriptures, it was always a characteristic of the Church of God; and it is plainly manifest that this was the mode which He generally chose to make his mind and will known to the people. And it is worthy of notice, that whenever prophets did make their appearance among the children of men, they were treated precisely similar to the "Mormons" now-a-days, and were considered traitors, men who indulged in evil designs against the governments under which they lived, and consequently were everywhere spoken evil against.

A NEW TRANSLATION OF THE BIBLE.

MARCH 1ST, 1856.

WE learn there is a movement on foot in the East to make a new version of the Scriptures. This is not the first attempt of this kind that has been made within the last few years. Various scholars have attempted to give a more correct translation than that made by King James. The peculiarity, however, in this movement, which distinguishes it from enterprises of a similar kind, is, that it is to be done under the supervision of the American Bible Union, a society composed of different sects. It is said the idea was first suggested by the Baptists, who imagined that, in the rendering of the words and passages having reference to baptism, the translators of King James were influenced by the usages of the Church of England, to which they belonged. Among the friends and supporters of this movement, as well as the scholars engaged in the labor, are found members of all the principal Protestant sects.

The method proposed to effect the translation is, for a large number of scholars to be employed, who are to translate under the supervision of the association which supplies the funds, the association, of course, deciding (by vote of the majority, we suppose) as to the correctness or incorrectness of the translation! This arrangement will, no doubt, give rise to some very *interesting* discussions as to the rendering of particular passages; of course, the prominency of particular points will depend upon the interpretation of the sect numbering the most members in the association. If the Book should have to pass through a few more such revisions, it is exceedingly probable that the writers themselves, if they were to return, would be unable to recognize their own writings.

The necessity of a correct translation of the Bible is apparent to every thinking, Scripture believing man; but who is to do it? Shall uninspired men,—men who say that the gift through which the Bible was written is no longer in existence or enjoyed by man? King James' translation is a specimen of what man can do apart from the light of revelation; and it is vain to expect a version

really reliable in every particular except through this principle? It is the spirit the ancients possessed when they wrote, and it is the only spirit through which man can arrive at correct ideas in relation to the things of God.

Before they commence, we should advise the association to seek the aid of the Spirit enjoyed by the writers of the Scriptures, or their time and means will be uselessly expended. If they do not obtain it, the new translation, when it is finished—if it should be more perfect than the one now in use—will only increase their present difficulties, as the present contains more truth than they can be persuaded to believe in.

EVIDENCE OF MIRACLES.

MARCH 8TH, 1856.

MR. HITTELL, in his work lately issued, styled "Evidences against Christianity," advances some ideas in the chapter on miracles which attracted our attention, and which we thought we would notice when we had an opportunity.

He first asks, What is a miracle?—and then gives Hume's definition that it is "a transgression of the laws of nature by a particular volition of the Deity, or by interposition of some agent." Accepting this definition as a correct one, and assuming, also, that the Bible and the religion of Jesus are dependent on miracles for the evidences of their truthfulness, he goes on to give a variety of reasons why they should not be believed. If we could acknowledge his premises to be correct, we might be constrained to coincide with him in his deductions; but this we can not do. Admitting Mr. Hume's definition of the word miracle to be correct, he has combated, and we can not help thinking successfully, the commonly received opinion about miracles. But is Mr. Hume's definition, or is the commonly received opinion on this subject, correct? We think not.

Jesus said, "These signs shall follow them that believe: in my

name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." These promises being extended to all believers, it is preposterous to suppose that in every instance where they exercised these gifts, a law of nature was suspended; or, when Jesus promised the disciples that those who believed on him should not only do the works that he had done, but greater works than those, because he was going to the Father, that he intended to confer a power on them, through which they should be able to violate any law of nature that, apparently, might interfere.

It was clearly and unmistakably set forth by Jesus that man is progressive, and that, as his faith and knowledge increased, he would be able to advance from one degree of power unto another, until he would, not only do the works which He did, but have power even to do greater. To the ignorant it might appear, when they beheld such power manifested, that a law of nature was suspended or violated; but there can be no doubt that if they understood all the laws which were unknown to them, it would appear perfectly simple and comprehensible.

Jesus performed his miracles by his great faith, and by the superior knowledge which he possessed of the laws of nature. His ascension into heaven and descent therefrom, although to the beholders it was miraculous, because contrary to the law of gravitation which fettered them to earth, was, doubtless, to those of a superior grade of intelligence, as easily understood and performed as our powers of locomotion are understood and performed by us. The full comprehension of the laws of nature enables Jesus and the heavenly hosts to perform many things that we, in our ignorance, call miracles; and could we but comprehend as they comprehend, they would also be simple to us, and, consequently, no longer miraculous.

If our ancestors who lived two or three centuries ago, could witness the accumulated improvements and discoveries made during the last quarter of a century, in manufactures, and in the various arts and sciences, which are so well understood by the present generation, they would have been incomprehensible to them and have been termed miraculous: they might consistently have considered many of them transgressions of the laws of nature. To

men who understand them, however, it is apparent that no law of nature is violated, and that all these are the effects produced by the advance of man in the more perfect knowledge of those laws. The term miracle can only, then, be used in a relative sense.

The gospel of Jesus, however, was not and is not dependent on miracles alone for the evidence necessary to support its truthfulness; if it were, as we hear it sometimes asserted, then Mr. H's. arguments would have applied to Jesus and his system. By a careful perusal of the Scriptures we find that Jesus did not work miracles to convince the people of the truth of his system, neither did his apostles. If they had recognized this as being the correct way of converting men, they certainly would have adopted it; and no man could have been condemned for not embracing their doctrines who had not beheld a supernatural (as we have it) exhibition of power. He, however, before his ascension into heaven, in speaking to his disciples, plainly and pointedly said, that these signs or exhibitions of power should follow them that believed—they were to be the consequences of faith, and not the only foundation for faith to be based upon.

If we are to believe because miracles are wrought, then we would be obliged to receive a great many things that are directly opposed and repugnant to the gospel of Jesus. The Scriptures plainly set forth that miracles are not an evidence of a correct and perfect doctrine—that they have, in fact, at various times, been performed by men who were using their power to counteract the power held by the servants of the Lord; and they also point forward to the time when they will again be manifested for an evil purpose, in opposition to the power of God.

Although miracles may be performed independently of a correct system, yet, we do maintain that whenever the gospel of Jesus is preached in its purity, they must also of necessity—if there can be any reliance placed on the words of our Savior—accompany it. The principle of faith, and obedience to the commandments, always did and always will produce this power; and when obtained and enjoyed by these means, it will be one evidence, among a host of others, that the doctrine they have embraced is an emanation of the Deity. We can not conceive how men can prove to their own satisfaction that the gospel of Christ as recorded in the Bible is true, or that the Bible itself is what it purports to be, on any

other principle than this; indeed, it is the only principle upon which definite knowledge can be obtained. If the miracles recorded in the Bible were the only evidence that we had to rely upon for the truth of these things, we should consider our faith had but a poor foundation, and we certainly should be fearful of an attack upon it.

MONSIEUR REMY AND THE "MORMONS."

MARCH 8TH, 1856.

FOR some time back letters have occasionally appeared in the *Chronicle*, translated from the columns of the *Echo du Pacifique*, a French paper published in this city—written by Jules Remy, and entitled "A trip to Salt Lake," which profess to give a faithful delineation of life among the "Mormons" in that region. We have heretofore refrained from giving them any notice, as we considered they contained their own antidote, and had only to be read consecutively to completely neutralize any ill effects or prejudice that might arise from misstatements contained therein.

Such letters can, in our opinion, do but little harm; in fact, if perused carefully, the result, in the mind of honest, unprejudiced men, will be a conviction that the "Mormons," as they are termed, possess more of the peculiar features which distinguished the chosen people of God in ancient days, than any other people extant.

We know not the length of M. Remy's stay among the "Mormons" in Great Salt Lake Valley. Judging, however, by his communications it could not have been lengthy. We arrive at this conclusion by perusing statements made by him which betray an ignorance of the characters of individuals, and of the belief and mode of doing business among the "Mormons," that can only be accounted for in this way.

In one of his first letters he states that Governor Young, during

their first interview, was afraid of him and his companions, having imbibed the idea that they had come for the purpose of assassinating him; and that during the second interview—he having in the interval obtained correct information as to their designs—he took off his hat in their presence; an act, which M. Remy complacently informs us, he was never known to do in the presence of "gentiles" before! Had he really known Governor Young's character he would never have made a statement like this with the expectation of its being believed in California. Men who have read the extracts from his speeches, and the different statements of his course, published in this country, would perceive in a moment that the gentleman must have misinterpreted his courtesy, and could not have understood the motives which actuated him. Brigham Young is not the man to be cowed in the presence of a few men, who, he may think, intend to assassinate him; neither is he the man to obsequiously cringe or doff his hat to such individuals. If he did so, it was prompted by pure politeness, and not fear.

In another letter he tells us, that the distinguished reception which the Governor gave them attracted much attention for them among the saints, and that they congratulated themselves on the accession of such recruits to their numbers, as it was currently reported they had been baptized.

On the strength of these recommendations—the favor of the President, and the report of their baptism—many of the "Mormons" applied the term of "brother" to them; and some even went so far as to talk about choosing them for apostles, or at least for bishops; "This," he says, "was exceedingly amusing to us."

Now, if a "Mormon" really made any such remark to him, which we somewhat doubt, it must have been intended as a joke, and was doubtless quite as amusing to him to see how readily it was swallowed, as it could have been to M. Remy, as all who are in the least acquainted with the rules and regulations of the Church, would at once perceive its unreasonableness. Apostles and bishops are not so scarce among the "Mormons" as to cause them to have recourse to this method of recruiting them.

In the same letter he goes on to enumerate the various acts of hospitality and kindness they received from the "Mormons"—in-

vited to dinner and supper, serenaded, and a ball given in their honor, etc.,—and then, in a strain of egotism, says, "All these honors were done to us, we saw it well, only as a bait to entice us into the trap of the Mormon Church." Had he given us any reason for coming to this conclusion, other than the fact that he was hospitably entertained, we might then have been better able to judge as to the correctness or incorrectness of his idea; but, if he believes this because he was kindly and cordially welcomed as a stranger in their midst, hundreds of others who have been treated as he was, could, with equal propriety, make a similar statement, "that it was only a bait to entice them into the trap of the Mormon Church." The "Mormons" are desirous to have mankind embrace the gospel of Jesus, but they have heretofore found it entirely unnecessary to resort to an expedient of this kind to convert men, or entrap them into their Church. Our arguments have ever been sufficiently cogent with those who are honest and disposed to investigate, to convince them of the truth of our doctrines, and, therefore, we have been spared the humiliation of feeding men and giving balls in their honor to cause them to embrace our doctrines. Indeed, we would look upon it as a great injury to the cause to have men associate themselves with us, prompted by motives of this kind. It has always been customary in Utah to treat strangers in this way, and many who have experienced naught but kindness at our hands, have repaid us by doing us all the injury in their power. How little encouragement there is for a community to be kind and courteous, when every act of kindness and courtesy is ascribed to sinister motives!

In a subsequent conversation with President Young, he informs us that, they "were led to believe in the good faith of Brigham—though they had entertained a different opinion in regard to the leading ordinary Mormons;" and that this impression in regard to the President was confirmed by subsequent observations—"That the present prophet is neither the instigator nor the accomplice of the fraud of the great impostor Joseph, but simply the honest dupe." By what process of reasoning he comes to the conclusion that the present Prophet is the "honest dupe" of the "great impostor Joseph," is something that we cannot understand—though we suppose it is because of the air of sincerity and truthfulness that accompanies all the present President's words and actions.

This peculiarity is not confined to him alone; it was, also, a characteristic of the deceased Prophet; and we should imagine it to be a characteristic of all the prophets in every age of the world. "Mormonism," as we view it, does not admit of its believers, if they practice its doctrines, being dupes. If Brigham Young is acting in good faith in the position which he occupies, and is sincere, then Joseph Smith, when he lived, certainly was; for President Young acts in his present position by virtue of the power which, he boldly declares, he received from the Lord through Joseph Smith—if a "dupe" he could not so act and teach, and be "honest" or sincere. If he were the victim of an imposture, his facilities and position would have enabled him to have detected the imposture long ago.

To us it appears plain that, admitting the President of the Church, or even its members who have had any experience, to be sincere, it must be a true and perfect system, and not an imposture. The nature of the evidence, in relation to the truth of their system, is of such a nature as to preclude the possibility of their being duped. Their testimony is true or false—they have either experienced what they testify to, or else they testify to falsehoods. Can they be dupes, and still sincere and act in good faith? We think not. That they are sincere, who can doubt?

MISSIONARY ENTERPRISE.

MARCH 8TH, 1856.

BY advices from the Sandwich Islands we learn that the work of preaching, gathering, etc., is still progressing there, and that there is a decided improvement in the various branches since the Conference held in July last. On Lanai—the island where the saints have to a certain extent gathered—they are strong in the faith, and are zealously striving to improve themselves in habits of industry and civilization. Under the vigilant presidency of Elder

Silas Smith, and the brethren associated with him, it is to be hoped that much will be done towards ameliorating the condition of that people. The mere preaching of the name of Jesus and the circulation of a few tracts, are not the only efforts that should be made to rescue them from the whirlpool of vice and ignorance in which they are at present involved. Something more than this is needed; and we think that the exertions of the elders, with their present arrangements, can not fail in producing beneficial results.

The gospel of Jesus, when thoroughly and effectively preached, will not only improve a man's spiritual being, and reveal unto him new and pleasing spiritual truths, but will also improve his physical being, and teach him the necessity of taking proper care of his body—the tabernacle of his spirit—and of adopting such principles as will tend to improve and develop, to its utmost extent, every faculty of the mind and body. When this is the case, then, and only then, is the gospel a system of salvation—salvation in the broadest sense of the term, saving and redeeming both body and spirit from the evils to which they may have been subjected. A system that is not capable of this, we can not recognize as the fulness of the gospel of Christ.

The Sandwich Islanders have had *a* gospel preached unto them for thirty years; and its propagators have had all the machinery which they considered necessary to diffuse a thorough knowledge of their principles among the people. They have had political as well as spiritual power on their side; and they have lacked for nothing—(except a perfect system acknowledged by the Almighty,) yet, it is an almost universally acknowledged fact, that the people are more degraded and deeply sunk in vice to-day, than they were thirty years ago. It is true, they have learned many useful things, and great pains have been taken to improve and benefit them; but it is also true, that it has been of very little real service to them, as statistics plainly show that they are rapidly decreasing, and unless something is speedily done to arrest this diminution, they will soon be extinct.

When we read the missionary reports, however, so plenteously circulated, we find the most glowing accounts given of the progress of the people in the divine life, and of the great success of the missionary labors. The Sandwich Islands' mission is held up to the gaze of an admiring world as a brilliant example of the suc-

cess of the missionary labors, and is cited as an incentive to fresh contributions, and to more extended labors in missionary enterprize. How can this be reconciled with the fact already stated, that the natives are rapidly decreasing in numbers?

We find, in ancient times, that obedience to the commandments of God was but the precursor to the increase and enlargement of the individual or nation obeying; and that the heaviest curses the Lord ever pronounced upon any people who violated and disobeyed His commandments were, that they should be destroyed or exterminated. These destructions, so frequently threatened by the prophets of God at various times, were not confined to the destruction of their cities or villages, but also included their personal destruction. It was the danger of perishing that incited the citizens of Nineveh to repent at the preaching of Jonah. Various prophets—as for instance, Isaiah and Malachi—have prophesied that the time was approaching when the earth should be visited with sure and terrible destruction; and it is plainly set forth that the inhabitants, in consequence of their wickedness, will be the sufferers.

Obedience to the gospel was prescribed in olden time as the means of deliverance from destruction; it is the never-failing remedy; and, whether we look back to the Jews anterior to the coming of Christ, or to those who lived subsequent to that time, we will find that increase and blessing always accompanied obedience to the commands of God. Acknowledging this to be correct, we are forced to conclude that the statements made in relation to the success in proselyting the natives of the Sandwich Islands have been unfounded, or else the system palmed upon them as the gospel is not the system recognized by the Almighty as emanating from him.

The elders of our Church at present laboring there, have nothing to rely on but the power of God and their own exertions. They have no organized missionary society to back them with their money and influence; all they have to recommend them is the truth of the system which they teach, and the spirit which accompanies it. This is all that is really necessary—coupled, of course, with a wise and correct course of conduct on the part of those engaged in teaching it. If the heathen nations are ever redeemed from their present low and debased condition, it will be

by the introduction of a practical and vital system of salvation among them, which will develop their energies, and learn them habits of self-reliance and industry, as well as teach them to seek and obtain aid from a higher source. We are convinced that the plan generally adopted by missionary societies is an injurious one; as, instead of teaching the people to improve themselves and to better their condition by converting the elements around them to their use, they appropriate large sums of money to support and foster a large body of men in their midst, who are themselves as a general thing drones, mere consumers of the productions of others, and whose example is calculated to encourage them in their indolent and slothful habits. Having such examples, the highest ambition of the poor islander is to be like his teacher; he is the standard of perfection in his eyes, and the consequences are, he indulges in a spirit of vanity and a desire to live easily and make a fine appearance, which, added to their constitutional indolence, make their situation a truly deplorable one. To this may be attributed many of the evils with which they are at present afflicted.

The missionaries needed for such a people are men whose education has been practical, who know as much about the workshop and the field as they do about books; and whose religion teaches them to be industrious and to pay more attention to the correct observance of principle than to mere theory, or nicely rounded periods and eloquent sermons. Such men can benefit them, if they will give heed to their teachings. And, while teaching them principles which will aid them in their progress in matters pertaining to their physical being, they can point them to the object to be obtained by obedience to the other commandments of God, with better effect than they could if the people were ignorant of these things.

This is the course at present pursued by the elders of the Latter-day Saints in those lands, and we have no doubt as to the results, if the people will give heed to their teachings. It will learn them correct habits, and will have a greater tendency to fortify them against licentiousness—the cause to which the present decrease is attributed—than any other course that can be adopted. If they can be made an industrious, God-fearing people—the object the elders have in view in gathering them on a separate

island—the decrease will be arrested, and a change will speedily be apparent. Until this is effected however, and the people begin to increase and improve, we shall think the efforts made have been of but little real benefit to them.

"STARVATION" IN UTAH AND ITS CONSEQUENCES.

MARCH 15TH, 1856.

By reference to the Utah news contained in our columns this number, our readers will see that the Latter-day Saints in the mountains still live, and, notwithstanding all the prognostications to the contrary, are still determined to remain and give to the world another evidence that they have all faith in the God they worship and in the principles they have embraced. A more powerful testimony could not be borne of perfect and unflinching reliance in any belief and doctrine, than the one borne at the present time by that people in their actions.

From all quarters the cry has resounded that the "Mormons" would have to leave Utah, or they would unavoidably be starved. Editors have chuckled with ill-concealed glee over the terrible fate that awaited the "Mormons." An enemy had been found at last who could introduce confusion and dismay into their ranks, and before whose assaults their hitherto united bands must disperse or perish. Many have not hesitated to assert that it was a direct manifestation of the displeasure of the Almighty on the course they have pursued—that their sins and "blasphemies" had come up before the Lord and he was determined to punish them. Others, more philanthropic, have conjured them to make their escape as speedily as possible from so imminent a danger, and take refuge in a land where plenty reigned, and where all the necessaries of life might be obtained in abundance.

The people in Utah, however, have paid but little attention to all these cries; they have seemed to be insensible to the danger of their situation, or, if not insensible, so completely infatuated as not to make the slightest effort to escape. It is neither insensibility

to their danger nor infatuation that has caused them to remain so apparently indifferent. They have been keenly alive to all the difficulties of their situation,—much more so than those who have advised them to retreat, and who only knew by hearsay of their situation; but they have been supported thus far, and will be no doubt throughout the remainder of the season until another harvest, by the principle of unbounded reliance on the Almighty, which has ever been their support in all the troubles and privations they have had to pass through on account of their religion, and which has been a peculiar and distinctive feature in their teachings. This faith and confidence, however, in the Almighty, has not caused them to rest supinely inactive, expecting to have everything furnished them independent of their own exertions. They believe that works and faith go together, and they have acted up to their belief by doing all in their power to provide themselves with food; and the Lord has so far blessed their efforts, as we learn from the *Deseret News* and private advices, that it is quite likely there will be a sufficient amount of provisions, if used with economy, to last until another harvest.

The situation of the people at the present time is infinitely superior to their situation in the winters of 1847—8, when they had no provisions except what they had brought in their wagons from the frontiers of Iowa and Missouri; and instead of the large flocks of cattle, sheep, goats, etc., which they now have, their animals at that time were but few, and so poor and travel-worn as to entirely unfit them for slaughter. Their sole dependence for vegetables were thistle and sego roots which grew in tolerable abundance around them, and for which they occasionally bartered with the Indians. Their houses, hastily and rudely constructed of the materials most convenient, were in striking contrast with the houses, so substantially and comfortably built and well adapted to resist all the changes incident to the climate, which now line the streets of the different settlements. Those who had the good fortune to pass through those scenes received an experience that has been of incalculable benefit to them; and, believing as we do that all things work together for good to them that walk uprightly, we look upon the experience the Latter-day Saints are now obtaining, as invaluable, and really necessary to prepare them for scenes yet in the future.

The present circumstances of the people of Utah have not come upon them unawares, nor ought they to have been unprepared for them; for, from the time of its first settlement up to the past season, the exhortations to save their grain and to prepare for a time of scarcity, have been loudly and frequently sounded in their ears. These counsels and warnings have not been confined to oral addresses, but they have been printed and circulated extensively among the people, as will be seen by referring to the different volumes of the *Deseret News*. No pains have been spared to impress these things upon them; and the words of Amos, where he says, "Surely the Lord God will do nothing, except he revealeth his secret unto his servants the prophets," have been literally verified by the Latter-day Saints in this instance. Many of the people, believing by reason of their past experience that the words of the apostles and prophets, so often repeated, would be fulfilled, obeyed the counsel given, and did all in their power to provide for such an exigence; while others, hardly realizing in the midst of the plenty and fertility which surrounded them that this would ever be the case, were more careless and dilatory about giving heed to the warnings which their subsequent experience has proved to have been so reliable. For such persons it is evident that something of this kind was needed, to enforce upon them the necessity of being provident and obedient to the counsel of those whom the Lord had set as watchmen over His people to warn them of impending danger. And, we feel confident, that the lesson will not be lost upon the people. Some writers, in their ignorance of "Mormonism" and the "Mormons" and their ties of affiliation, have vainly supposed that the scarcity of food, with the severe and unrelenting winter in Utah, would be the means of disbanding the "Mormons" and breaking up the power exercised by their leaders; when, if they had really understood the case, as they might have understood it, had they properly investigated for themselves, they would have perceived that, instead of the confidence of the people being destroyed, this very scarcity would have a direct tendency to increase it, and to bind them more closely together. When people behold the fulfillment of predictions which were uttered years ago, under circumstances naturally calculated to inspire men with ideas of continued prosperity and plenty rather than scarcity and want, and when it is remembered

that these are only a few instances of this power out of innumerable similar ones that have been constantly manifested from the rise of the people up to the present, what other effect can it have, than to bind them more firmly together and to increase their confidence in the men who utter them? If abundance and plenty, with encouragement to indulge in improvident habits, had been the burden of their predictions, and the result had been penury and entire destitution of the necessary food to support life, then the opinion might with more propriety be ventured, that the consequences would be the disbanding of the "Mormons." But, as we have said, this has not been the case. For ourselves, we do not dread the effect of hard times or persecution on the "Mormon" people; we have seen it too often tried to have any fear that it will result in their annihilation. They have always emerged from such difficulties and trials stronger and more united than they were when they had them to encounter. Prosperity and uninterrupted success, with their effects, are the things we dread, as the whole history of our race attests their direful influences when not guarded against.

We do not think, however, that the "Mormons" will be the only people that will see hard times; neither do we wish to be understood, when we say that the experience the Latter-day Saints are now gaining is invaluable, and really necessary to prepare them for scenes yet in the future, that we think they are the only people who need this experience; for the time is come that judgment must begin at the house of God; and the present state of affairs in Utah is but the type and harbinger of what will yet be witnessed, attended with more serious consequences, throughout the different nations of the earth, our own nation not excepted. The "Mormon" elders have solemnly declared unto the people for years that trouble, perplexity and distress were at the threshold of the nations. These things may tarry, but they will most assuredly come; and when they do, they will be more terribly felt, than they would be were the people expecting them. Individuals have been profuse with their sympathy and condolence for the "poor deluded Mormons;" and they have desired that the imposture might be broken up. Many of them have, no doubt, been well meaning and sincere; but we really think their pity for us entirely superfluous and out of place. They had better examine

their own position, and try and ascertain if *they* do not need sympathy and commiseration—if they do not have less foundation to anticipate a bright and happy future than the people of Utah have.

We expect to hear of hard times on all hands. We expect to see things grow worse rather than better, among the nations of the earth. The prospect of peace and prosperity may loom up for awhile, and be bright and glorious and suggestive of pleasant hopes and anticipations, but it will not be permanent. We do not feel inclined to be a croaker, and if we felt like bearing a different testimony we would do so with pleasure; but these results appear to us to be self-evident, and also unavoidable unless there is a change speedily effected. What is the universal testimony borne on all hands? Are not murder, rapine and violence heard from all quarters? The insecurity of life and property, and the inefficiency of the laws to stem the stream of crime, which is daily and hourly increasing in volume and velocity, have become proverbial. The details of murder and bloodshed contained in the papers from all parts of the land, are without parallel; and no one that has a spark of love for his fellow-man in his bosom, can refrain from mourning over poor, fallen humanity, as they see its deeds at present set forth. In vain men look around them in society for a deliverance from these evils; it is an acknowledged fact that they are on the increase, and that the present organizations appear to be insufficient to suppress them. The prospects, politically speaking, are more dark and dismal, with less hope of them improving, than they have been since the revolution. Disunion and anarchy are now as prominent characteristics as their antipodes ought to be.

It is true, that we are a great and growing people; our territories extend from sea to sea; and already our adventurous and hardy pioneers, desirous to extend the area of freedom and to fulfil our "manifest destiny," are casting longing eyes to the westward and southward. That spirit of tireless and unceasing energy which impelled them to surmount the Blue Ridge and Alleghanies, and not to rest satisfied until the summits of the Rocky Mountains and the Sierra Nevada were attained, and the blue and placid waters of the Pacific in full view, is still alive and active, and as eager to push forward and visit unexplored regions, as when the beautiful and majestic Father of Waters was but known through

some trader's legend. But we must not let these things deceive us, or blind us to the situation of affairs as they really are in our midst. The rapid extension and development of our territory may, by its glitter, if not guarded against, lull us into a feeling of security that will cause us to let many dangerous evils pass unnoticed. Their increase has been so gradual that many have become familiarized with them; and it is only upon reflection that they can realize the extent to which they have gone. All men, however, who have carefully studied the signs of the times, can bear testimony to this evident deterioration in morality and good order.

Our law makers and executive would do well to profit a little by Utah's example. Although, in the exaggerated and highly colored report of a correspondent of one of the city papers, "many of the poorer classes are enduring the severest tortures of poverty and want," yet, in the midst of these reported scenes of destitution, we hear of no theft, no crime or murder—the barriers erected there for the protection of life and property, have thus far proved a sufficient safeguard for all. And yet we are told that this very people, who are now giving so sublime an exhibition of devotion and constancy, are guilty of every excess and wrong that they think will further their ends. How inconsistent, and how difficult to reconcile such reports! We say again that we do not dread the effects of the present hard times in Utah; they can but do good. Some, who may not have sufficient faith and confidence in the cause they have espoused to endure the privations patiently, may leave; the loss of such ones, however, can not be felt. The wise admonitions and counsels of those holding the priesthood will not, we trust, hereafter pass unheeded; and when grim, gaunt famine stalks through the land, despised Utah, like Joseph of old, who was cast out from among his brethren, may have a little corn to spare for her elder sisters.

Modern and Ancient Christianity Contrasted.

MARCH 22ND, 1856.

THE belief in Jesus as the Son of God and the Savior of the world has been taught in Christendom for a number of centuries, and the idea has been so strongly enforced that it has become the avowed belief of nearly all. The mother teaches her lisping infant to pronounce the name of Christ with reverence, and as increasing years mature his infant mind he is further taught that prayer, to be efficacious, must be addressed to the Father in his name. The teacher and the priest repeat the lesson, pointing to him as the Being who has taken upon him the sins of the world, and through whose death and sufferings we are redeemed, and impressing the necessity of belief in him to insure a residence in that world of happiness and glory which lies beyond the grave. This plan of training has been universally pursued, with but few exceptions, from generation to generation, until it has become so popular and fashionable that few have the hardihood to assert anything different. The most profligate and abandoned, though every act of their lives may be diametrically opposed to the principles of the gospel of Jesus, will scarcely dare to doubt the truth of the tradition they have been taught by their parents and teachers to believe to be true. Men may swear,—taking the hallowed and revered name of the Lord in vain, associating it with some obscene jest or foolish and idle story; they may commit adultery or fornication, and be guilty of every excess and meanness, yet they will tenaciously cling to this tradition, and will very gravely assure you that *they* also believe in him.

Jesus the Nazarene,—whose doctrines and pretensions, when proclaimed by himself and disciples, were received with execration and contempt, and whose life, with the lives of many of his followers, paid the fearful penalty of his assumption, is now acknowledged by all classes to be the Being he and they testified him to be. It is as unpopular to-day in San Francisco—the city so noted for its crimes, where roguery and chicanery of all kinds are so successfully practiced—to disbelieve in Jesus, as it was unpopular in

his days to believe in him. Men of all classes and degrees vie with each other in doing honor to his professed ministers; their discourses are lauded and eulogized on all hands; and instead, as was the case with his immediate disciples, of their names being cast out as evil, and their society shunned as a pestilence, they are invited to the highest and most honored seats, and their names add weight to, and make popular, any movement that may be started. The prefix of "*Reverend*" to a man's name, is a sure passport into the best and most refined society. The effect it has, if we may judge from history, is something similar to the ancient one of *Rabbi* among the Jews in the days of the Savior. How marked and extraordinary the change we behold! The gospel of Christ (as they call it) is popular. To insure a man a good footing in society he has but to become a member of some fashionable church. And whether he confines himself to the comparatively retired and quiet life of private enterprise, or launches his bark on the troublous sea of politics, to be a member of such a church, which is professedly a church of Christ, is no barrier in the way of his prosperity; it does not detract from his influence in society; neither does it deprive him of anything that he would enjoy were he a non-professor.

The effects of the preaching of what men call the gospel, in our days, are completely the reverse of what they were in the days of the Messiah; and, admitting that this is the gospel or system of salvation recognized by him as being his, one would infer, to look around at the present day at the situation of the professing believers in Jesus who are organized in churches, with their teachers, that the devil had lost the spirit of antagonism and hostility that he formerly indulged in against the church of Christ, and had to a great extent become reconciled to its principles. In those days men became his disciples at the cost of everything that we are taught to look upon as being precious. If a man had a good name and a respectable standing in society, the moment it became known that he was associated with Jesus, his respectability and good name vanished, and he was counted among the filth and offscouring of the earth. Insult, opprobrium and condemnation were heaped upon him; and if, perchance, he should go to a strange city, and endeavor to raise his voice in explanation of the principles which he had embraced, the people would

intuitively know that his doctrines were likely to injure their craft, and a mob would be raised whose only desire would be to kill him off, and by that means extirpate his doctrine. Strange as it may appear, when contrasted with the effects produced by the preaching of popular Christianity now-a-days, wherever the disciples went these results invariably followed their preaching. Satan seemed to be determined to uproot the truth and exterminate its propagators; and to accomplish this he operated through such as would be agents for him, although, perhaps, they were unaware at the time that they were so fully under his influence. Blood flowed freely, and it was an extremely hazardous undertaking to acknowledge the principles of the gospel to be true and to bow in submission to them.

What was the cause of this fearful opposition and persecution? Was it because the doctrine was new, and mankind were unaccustomed to it? It is a common and erroneous idea that persecution only attends a system when it is first preached among men, and that, after the novelty has worn off and people have gradually become acquainted with it, it will escape all the evils with which it has had to contend in its infancy. To support this idea Christianity, as it now is, is cited, with the different sects that have, from time to time, sprung into existence, whose early history has been one continued scene of persecution and trouble, and who, as they advanced, have gained sufficient favor in the eyes of the world to escape all the difficulties with which they formerly had to contend. These instances, however, are insufficient to substantiate this idea, when we bear in mind that the Scriptures positively declare, that "They who live godly in Christ Jesus shall suffer persecution," and that the Lord repeatedly impressed the same idea on the minds of his disciples, telling them that men would think they were doing God service by killing them, and also pronouncing a woe on those who should escape slander. The idea to which we have just alluded—that they who lived godly in Christ Jesus should suffer persecution—did not not have its origin in that generation; they were not the first to prove its truthfulness; it was a truism of antediluvian standing; and every prophet that existed had experienced for himself that persecution was the consequence which universally followed the practice of Godliness. Persecution ceased when the

people relapsed into sin and wickedness; but the moment a man or men arose, reproving the people for their transgressions, and warning them of the judgments which should overtake them unless they repented, the old feelings of antipathy and hate were revived, and were not appeased until the people all turned to the Lord, or until these men were all slain. The dead prophets they highly revered, (a characteristic also of this generation;) but they could not bear the idea of a living one being in their midst; the truths he advanced were too unpalatable to be received.

How is it, then, that modern Christianity is so popular and its preachers so much caressed and honored? Has there been an armistice concluded between the Lord and Satan, and hostilities been suspended in consequence? Or have the prominent and distinctive traits of Christianity, which formerly excited the ire of his Satanic majesty and his satellites, been so modified and changed as to no longer give him any uneasiness or offence? If the same feelings exist now in the bosom of the Almighty that existed when the Savior was on the earth, and modern Christianity with its ministers stand in the same relationship to him that the gospel of ancient days with its ministers and propagators did, instead of their pleasant and well modulated voices falling soothingly, as at present, on the ears of their rich and fashionable congregations, as they sit in their elegantly cushioned seats, Sunday after Sunday, they should be filled with the same spirit of denunciation and rebuke that the Savior and his disciples were filled with; and their voices should be raised, crying woe and destruction unto the people unless they repented. If there ever was a generation that needed these things told unto them it surely is the present. But instead of those whose duty it ought to be, if they were duly authorized from on high, attempting to arrest the onward progress of these evils, they glide gently along with the current and leave these things for others to do. This generation, with all their boasted light and intelligence—with all their evangelical societies and zeal for the spread of the gospel, and with all the parade there is made about their belief in Jesus, know as little about Jesus or about his will and principles, as the Jews did when he was on the earth about Jehovah and his designs and purposes. True, they believed in God and in all the old prophets, and they were strict in observing all the laws and ceremonies which were

prescribed through Moses; but, like the present generation, they denied the only principle by which they could *know* that Jehovah really did exist. Men may believe, through force of tradition, that Jesus is the Christ, the Son of God, and almost persuade themselves that it is a matter of knowledge with them; but the Savior said, when he was on the earth that, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal him;" clearly pointing to direct revelation as the only means by which man could know him. Men may boast of the progress of Christianity, and congratulate themselves on the great triumph of its principles; but, so long as this principle—viz., revelation, is excluded from their system, they can have no definite knowledge (however firmly they may believe) about the Lord. The present state of Christendom is an evidence of this. If the ministers of the various sects were the legally authorized servants of God, the world would hate them, because they would not be of the world, and they would testify against its evils. Satan has but little to fear on account of their teachings; his kingdom will receive but little injury from all their assaults: the preaching of the name of Jehovah or of Jesus, when not associated with a system recognized by them, gives him but little concern. The Pharisees of old could dilate on the necessity of the strict observance of all the rites and ceremonies of the law; they could revere the memory of Moses and the other prophets, and adorn their sepulchres; they could pray oft, bestow alms, regard the Sabbath day with all strictness, traverse sea and land to make a proselyte, and do all in their power to make known the name of Jehovah, without arousing the spirit of antipathy and persecution. They were the honored and admired of the land, and their opinions were weighty and received with great consideration and respect. How pleasant and agreeable it was to serve the Lord under such auspices! But the moment a John arose, followed by the Savior and his disciples, who called them a generation of vipers, a wicked and adulterous generation, how quickly the scene changed. The pious and sanctimonious Pharisees could so far forget their professions as to league themselves with the vile and corrupt to shed the blood of Jesus and his disciples, and to destroy the system they taught from the face of the earth.

Upon what principle can the present generation, with all their pretended belief in Jesus, know that such a being really exists? The distinguishing features which the gospel possessed in the days of the Messiah, are not in the possession of the present systems of Christianity. The results which followed obedience in those days, are not enjoyed by the obeyers of the reputed gospel of the present day. Men read that in ancient days, when people became acquainted with the laws of the Lord, and submitted themselves thereto, they received peculiar blessings, which they do not receive in modern times. Jesus promised those who believed on his name, and were obedient to his commandments, a great many peculiar gifts and blessings, which, when the believers received, was an evidence to them that they had embraced the correct form of doctrine, and that he was indeed a Being of power, even the Son of God. If a man, when he became obedient to the doctrines taught by the Savior and his disciples, received a number of gifts and blessings from a superhuman source, we can imagine that he would begin to have tangible evidence that Jesus was the son of God, and not an impostor; because an impostor could not bestow these things upon him. Through these means —the knowledge obtained by obedience—the ancients were enabled to testify that Jesus was the the Christ, the Son of the living God, and to lay down their lives in defence of the truth of his principles. But if a man or men were to make a promise to the people that if they believed Jesus to be the Messiah, the Savior of the world, and were obedient to certain ordinances which they might prescribe, they would receive these gifts and blessings; and the people, believing their words, were to do as they requested, without receiving these things, they would have good foundation to believe that he was not the Being he purported to be, or that these men who professed to be his ministers, were entirely unauthorized and their acts unrecognized by him. This is precisely the situation of Christendom to-day. Who is there, after all the pains that have been taken to train them in the belief in Jesus, that can arise and testify that he *knows* Jesus Christ to be the Son of God—that he has received the blessings which He promised should follow believers? Why, the idea of revelation and that men can enjoy these things, is ridiculed and treated with scorn. If a man should arise and tell the people

that he knows Jesus to be the Son of God by revelation, and that these gifts can be enjoyed now, as easily as they could in the days of the apostles if men would take the proper course, he is called an enthusiast and a fool; and if he escapes without being mobbed —and by professing believers in the Bible, too—he may think himself fortunate.

Incredible as it may be, the only principle by which we can know that the Lord lives, and that the doctrines we embrace are the doctrines he sanctions, is completely stricken out of the creed of the modern Christian, and he is reduced to a level with the believers in Baal, who worshiped a being possessing none of the attributes of the God of Elijah. So long as the religious world maintain their present views they can have no knowledge in relation to these matters; the position they have assumed effectually debars them from obtaining it; and the infidel and the scoffer have every advantage over them. They can point to the definite and plainly-written promises given by the Lord to his people, and challenge, with impunity, the different sects to produce the fulfillment of these things. Can men be blamed for standing aloof from all these sects, and looking on all their operations with mistrust, when the Bible contains so many ideas condemnatory of their tenets? In fact, we can not but think that a large amount of the infidelity which is prevalent at the present time, may be attributed to the pseudo-Christianity that is set before the people as the gospel of Christ. Until the blessings and gifts are enjoyed, which the Scriptures teach us were formerly a part of the gospel, mankind will continue to remain in heathenish darkness in relation to the Almighty and his purposes; and instead of love and harmony, through which, Jesus said, all men should know his disciples, there will be contention and strife, difference of doctrine and opinion, with animosity one against another.

THE GATHERING.

MARCH 22ND, 1856.

WE hope the saints will carefully peruse President Hyde's communication from Carson Valley, published in another column under the head of correspondence, and ponder well the sentiments and good counsel contained therein. We have felt for some time the importance of this subject, and when opportunity has afforded we have taken pleasure in speaking upon it before the people. What immense importance we ought to attach to the gathering—the separation of the people of God, those who are obedient to his commandments, from the world, or the disobedient. The Lord has commanded his people to gather themselves together—to come out of Babylon, that they might not be partakers of her sins, and that they might receive not of her plagues. This commandment is as binding in its time and season, and as necessary to be obeyed to insure the favor and approbation of our Father in heaven, as the commandment to believe in the Lord Jesus, to repent, be baptized, or to have the imposition of hands for the gift of the Holy Ghost. It constitutes a part, and a very important part, too, of the gospel as revealed in these last days. Exclude this principle and the gospel would be imperfect and not suited to the wants of the present generation. The prophets have prophesied and written about this principle, and the glorious results which should follow its adoption in the days when the Lord should lift up an ensign on the mountains to the nations, when he should hiss for the seed of Ephraim and his brethren and gather them from the four quarters of the earth, when they should come and sing in the height of Zion, and when the Lord's house should be established in the top of the mountains and should be exalted above the hills, and all nations should flow unto it.

The greatest benefits resulting from obedience to the gospel are inseparably connected with the gathering of the saints together—with their separation from the wickedness and abomination which abound in the world. We have heard it frequently remarked that this was a very objectionable feature in the system

of the Latter-day Saints; it is so cruel, say they, to teach people to forsake their pleasant and comfortable homes, and break up the ties of consanguinity and affection, to go forth and take up their residence among strangers in a strange land. We know it to be a very objectionable doctrine also in the estimation of the Prince of darkness and his emissaries; for they are now continually engaged in circulating all manner of lies about the projects and treasonable designs of the "Mormons" who have gathered to Utah, as they have always been doing from the time that the gathering was first broached up to the present. If it were not highly necessary that this principle should be obeyed, and if it were not an excellent movement to deprive his Satanic majesty of many who might, otherwise, prove valuable subjects, it would give neither him nor his aids any concern,—the "Mormons" would be allowed to gather in peace, and without annoyance or molestation from them. But the cunning and far-seeing fellow rightly calculates the effect of this movement, if successfully carried out, and hence, his rage and violent, but impotent, efforts to break it up.

What is the first desire a man obtains—whether he has heard the subject preached upon or not—after being baptized? Is it not to gather with the saints to the place which the Lord has appointed? Every Latter-day Saint who has embraced the truth in sincerity will respond in the affirmative. They have this feeling and desire before there has been time for them to be inoculated by, what some men call, "the treasonable ideas of the Mormons." Neither have those whom Satan may have influence over any difficulty in understanding *their* duty; they are as zealous in their limited sphere to thwart the movement, as their coadjutors—some of the would-be-great men of the nation—are in theirs to break up the operation in Utah. The Lord implants this feeling in the breasts of his saints for a wise and beneficent purpose. All partake of it; therefore, it is intended that all should be obedient to it.

Can the Latter-day Saints live in the world and not partake of its sins? Or can they, while living among those whose delight it is to practice iniquity, train their children in the principles of truth and holiness? Can they escape the judgments and calamities which assuredly will, sooner or later, overtake the ungodly? If they gather they may have to endure some hardships; they may

have their faith and patience tried, and be subjected to many annoyances; but we must remember that Jesus was made perfect through suffering; and if we expect to be joint-heirs with him, we must calculate on being made perfect by similar means. If, by remaining in the world, hard times were to be avoided, it then might be a temptation to remain; but we have every assurance that this will not be the case. And there is a feeling which the saints enjoy when they are gathered together—a spirit of peace and happiness, a knowledge that they are in the position the Lord wishes them to be in, and in the position, too, where they with their children can be trained in His principles, that can not be obtained while they are in a scattered condition. The prophets inform us that a temple of God, or a Lord's House, is to be reared; how can this be done unless his people assemble themselves together to do it? Neither can they, nor their dead, derive any of the benefits of such a House, and be prepared for a residence in the celestial kingdom of God, unless they gather to the place which he has commanded. The Latter-day Saints ought to know that obedience to the first or primary principles is not all that is required of them. Every principle of our holy religion teaches us that we must progress from one degree to another, until we shall see as we are seen and know as we are known; and, in fact, until we fully comprehend all truth, and obey every ordinance necessary to fit us for a residence in the kingdom of God.

Carson Valley has been selected as a subsidiary gathering place for the saints; it is for those who have any desire to gather to the places appointed that Elder Hyde makes this call, and we hope they will rightly estimate its importance.

MONSIEUR REMY AND THE "MORMONS."

March 29th, 1856.

M. Remy, in his last letter translated into the *Chronicle*, mentions, as a significant fact, that the sects which receive the Bible as the only and fundamental rule of faith, are also those which furnish the largest number of converts to "Mormonism;" while the Catholics, who submit to the authority of those who represent tradition, and accept and endorse their views and ideas as their own, without troubling themselves about investigating further, are very much in the minority. This course pursued by the Catholics, is, in his opinion, highly commendable, as "They are contented to live in matters of faith as their fathers did before them, and have, at least, the *good sense* not to change their credulity for absurdity." We have heretofore given this M. Remy more credit for common sense—guilty as he has been of falsifying and grossly misrepresenting the "Mormons"—than this sentiment would warrant. Carry it out to its fullest extent, and it would not only deprive men of the right to think as they please on the truths of the Bible, and the free expressal of their opinion thereon, but it would interfere with their right to think and judge for themselves on other subjects. If it can be proved that we are to receive unquestioned the ideas of those who represent tradition in relation to the principles of the Bible, which are so closely connected with man's eternal happiness or misery, how easily can it be proved also that in the principles of government the masses would do well to allow "those who represent tradition" to be the exponents of what is right or wrong, despotic or liberal. How the tyrants of the old world would exult in the establishment of such a principle, by which the people would be contented to live as their fathers did before them, and quietly submit to carry any yoke or bear any burden that they might see fit to impose upon them. It is, of course, wrong in the opinion of this would-be-philosopher, for a man to investigate the truths contained in the Bible; he is to passively submit to the authority of those who represent tradition. No matter whether right or wrong, correct or incorrect—whether they have been duly autho-

rized to teach and officiate or not, their ideas must be accepted as being right and proper without the slightest dissent.

There has, doubtless, been a time, previous to the embodying of the writings of the prophets, when men had to depend to a great extent on those who professed to have the priesthood or the right to officiate in these matters. They did not, in those days, have the means that the present generation have of judging them by the collected writings of men who were universally admitted to be men of God, empowered from on high. But, although destitute of this opportunity of judging, they were not deprived of the exercise of their judgment, neither were they required to submit to and endorse, unquestioningly, the ideas that might be advanced by those who represented tradition. If any man did the will of the Lord, he knew of the doctrine, precisely as Jesus subsequently said, whether it was of God, or whether they taught it of themselves. When the writings and teachings of the different prophets and good men were embodied, it was not considered absurd to receive them as the rule of faith; the people then were commanded to "search the Scriptures," for they were able to make men "wise unto salvation through faith which is in Christ Jesus." The teachers of those days had nothing to fear from the free and full investigation of truth, as presented by the different inspired writers; they had no objection to its being received as the fundamental rule of faith; because, when the people believed and practiced the doctrines laid down in those writings, they were believing and practicing the principles which these later teachers were sent to inculcate; and, therefore, they only served to corroborate their words.

If men, to be considered sensible, are required to surrender their rights of reason and judgment, to throw aside the Bible—one important criterion which we now possess of judging between correct and incorrect doctrine—and submit quietly to have it interpreted by men whose interest it is to wrest it to suit their theory and doctrine, and to keep men in ignorance of its truths, what assurance can we have that we will not be deceived? If the Bible will not support, but rather condemn, the doctrines which men advance as being necessary to salvation, what guarantee have we that they are correct? Peter, on the day of Pentecost, when preaching to the assembled multitudes at Jerusalem,

appealed most logically and conclusively to the evidence of the Scriptures already in the possession of the Jews; his arguments drawn from them, with the testimony of the spirit which accompanied his words, were irrefutable in the opinion of a large portion of his hearers; and they determined not to live any longer, in matters of faith, as their fathers did before them, and as the representatives of tradition would fain have persuaded them to have done, but to accept the Scriptures as a rule of faith that might to some extent be depended upon. As an instance, we suppose, of the absurdity which the "Mormons" embraced when they took the Bible as their rule of faith, he remarks as follows:—"The God of the Mormons has a body, hands and feet, eyes and ears; he has wives and children, and as I have previously said, he rides about the celestial spaces upon a magnificent white courser, surrounded by the members of his harem who are mounted on horses equally magnificent and spirited." That the "Mormons" believe that God has a body, hands and feet, eyes and ears, and that he is the father of children, and that Jesus will ride through heaven on a white horse—magnificent and spirited, no doubt—followed by his *armies* (not the members of his harem) also upon white horses, is undoubtedly correct; and we have always imagined that in believing in these things we were fully borne out by the evidence of the Scriptures, and notwithstanding "*we* philosophers and Christians" may believe to the contrary, we shall continue to believe as we do, until M. Remy advances more weighty arguments than mere assertion. The quotations from the Holy Scriptures by which, he says in one of his letters, he confounded the "Mormons" in Salt Lake City, will be absolutely needed to cause us to renounce our belief in these things.

God said let us make man in our *image* after our *likeness;* so God created man in his own *image*, in the image of God created he him. Adam heard the *voice* of the Lord God, as he *walked* in the garden in the cool of the day. Abraham, when visited by the Lord, provided water to wash His *feet*, prepared a calf, with butter and milk, and set before Him, of which He *ate* and *drank*. Moses was put in a cleft of the rock and covered with the Lord's *hand*, while He passed by; and after the *hand* was withdrawn, he saw His back parts. Moses has also left on record that God delivered unto him the two tables of stone which He had written

with His own *finger.* Zechariah has prophesied that the Lord's *feet* shall stand upon the Mount of Olives. Paul says that Jesus was the express image of his Father's person, that he was in the form of God; and no one will assert that he did not possess a body, hands and feet, eyes and ears, and a voice to speak as men speak. The "Mormons," taking the Bible as the rule of faith, are willing to believe that the Lord possesses all these faculties now, as much as he ever did, and if it is not according to the belief of "philosophers and Christians" we can not help it. However absurd they may be they are the only ideas which the Bible warrants us in believing. "The spirit itself beareth witness with our spirit," says Paul, "that we are the *children of God:* and if children, then heirs; heirs of God and *joint-heirs with Christ.*" Again, he says:—"We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the *Father of spirits,* and live?" The "Mormons" believe, as the Scriptures set forth, that God is the Father of our spirits—that we are his offspring; and we think it just as consistent and reasonable to believe that he has a partner or partners, as to think that he sits, isolated and solitary in lonely grandeur, in a state of bachelorship, and yet a Parent of so innumerable a progeny. As for the belief of the "Mormons" about the Lord riding on a white horse through the celestial spaces, accompanied by his armies also on white horses, which this letter writer is so fond of dragging in whenever it will fay, we can only refer to the Revelations of John, who said that he saw these things, which we believe he did, because we have all confidence in him as a man of veracity, (we wish that we had as good grounds to have such an opinion of M. Remy,) and if it is absurd to believe these things, we will have to be charged with absurdity.

He continues his recital of our belief by saying:—"Human souls emanated from the Deity, and therefore are themselves gods; and immediately after the soul passes from the bosom of Jehovah, a tabernacle is prepared for its lodgment. Tabernacle and spirit, spirit and tabernacle are inseparably correlative terms; the Mormons cannot conceive of the one without the other. In heaven, as on earth, spirits are encased in tabernacles. To express the idea in a phrase from the laboratory, spirits are gases

generated by the Grand Chemist and sealed up in a horn. If the horn were not ready, the operator would see his gas escape and he would have to make a new lot to fill his horn." Here again we are under the necessity of correcting the gentleman's statements. If the "Mormons" believe many of these things it must be *in a horn.* We believe that human spirits emanated from the Deity, and therefore are themselves the children of God. We do not believe that "immediately after the spirit passes from the bosom of Jehovah, a tabernacle is prepared for its lodgment;" neither are "tabernacle and spirit, spirit and tabernacle inseperably correlative terms," with us, through "not being able to conceive of one without the other." It is true that we can not conceive of tabernacles existing without spirit, or of their performing any of the functions that spirit and body, when joined together, perform; but we can and do conceive that spirits have existed, do and will exist when out of the tabernacles in which they are to be, or have been, encased. Jesus was absent from his body while it lay sleeping in the sepulchre, and there can be no doubt that he existed and was busily engaged during that period in some employment suitable for a spirit without a tabernacle. Indeed, we think that Peter has given a very lucid description of his employment during that period, where he says:—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." We do believe also that "in heaven, as on earth, spirits are encased in tabernacles;" but it is after they obtain them through the resurrection. As to the idea "expressed in a phrase from the laboratory," about "spirits being gases generated by the Grand Chemist and sealed up in a horn, and the horn not being ready, the gas would have to escape and a new lot have to be made to fill the horn," it is gas evolved from the laboratory of his own brain, and was never dreamed of by any Latter-day Saint. As has already been stated, we believe that spirits are the offspring of the Deity, that they emanate from him, and that they existed prior to their advent on the earth. The Lord informed Jeremiah, so he says in his 1st chapter, that before he was formed or conceived He knew

him, and He sanctified him, and ordained him to be a prophet unto the nations. For the Lord to have done this Jeremiah must have had a pre-existence; and if Jeremiah had a pre-existence, have we not good foundation to believe that his pre-existence and birth were not anomalous, but were in strict conformity to laws pertaining to these things established before the foundation of the world?

He says again:—"The Mormons have no hell; or rather their hell has no particular determinate place, but is confounded with three kinds of heaven." We wonder if M. Remy's hell has any particular determinate place, and if it has, where it is located? Has he gathered the idea that "the Mormons have no hell" from the "Mormons" themselves, or is this also an invention of his? It is only a week or two since he stated that a preacher in Great Salt Lake City, in the midst of his discourse, made this apostrophe, (by the way, as gross a fabrication, we verily believe, as ever was told):—"Almighty God, Father of the saints, precipitate, I conjure you, to the bottom of hell, all the enemies of our holy religion." Whether we believe there is a hell or not, we do believe that there is a place of punishment, that, as John says, will be as a lake which burneth with fire and brimstone, in which all liars and whoremongers will have part. In continuation he says:—"Nobody can be saved until he has been baptized according to the Mormon rites. This principle, now become an axiom among the faithful, would appear to condemn all those who lived before the announcement of the dispensation of Joseph Smith, to a pitiless and eternal servitude; but this barbarous injustice has been remedied by the invention of the baptism of the dead—a truly ingenious invention, which consists in baptising one's self for all the deceased of his sex." Luckily for the poor "Mormons," when they took the Bible as their rule of faith, they had but little idea of the storm of ridicule that awaited them, and did not imagine that they would be made the scape-goat to bear off the "*absurd*" ideas advanced by its dictators and writers. Now, this principle which has become an axiom among the faithful, that nobody can be saved until he has been baptized according to certain rites, has been a principle or axiom of long standing; for as far back as the days of Jesus, we find that he prescribed certain rites—viz., that a man should be born of water and of

the Spirit, or he could not be saved or enter into the kingdom of God. The rites, by which "all those who lived before the announcement of the dispensation of Joseph Smith were condemned to a pitiless and eternal servitude," were not prescribed by the "Mormons;" they are merely reiterated as the words of the Savior, and if there is anything wrong in the utterance of such sentiments, the Lord himself must be blamed. We are of the opinion that had this "philosopher and Christian" been as well acquainted with his Bible as he ought to have been,—as well acquainted with it as he insinuates he was, when conversing with the people of Great Salt Lake City, he would not have betrayed so much ignorance as to condemn us for receiving this principle as an axiom.

The doctrine of baptism for the dead,—"In promulgating which," he says, "the impostor touched one of the most delicate fibres of the human heart, and gave another proof of the resources of his audacious genius," was not an invention of Joseph Smith to remedy the "barbarous injustice" to those who have died in ignorance of the gospel; but was believed in and taught by the ancients. Paul refers to it when he says, while reasoning upon the resurrection, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" It can not, therefore, be attributed to the audacious genius of Joseph Smith, as he was not the inventor, neither was it through his superior knowledge of "the most delicate fibres of the human heart" that this doctrine was propagated. The Savior himself, with his apostles, must have the credit for this principle also, as Paul, the apostle who alludes to it so pointedly, says, that he received the gospel which he taught, in which this principle was, of course, incorporated, by revelation from Jesus Christ. Who is there that really believes the Scriptures that can condemn or blame the Latter-day Saints for believing as they do? Rather condemn the Scriptures themselves from whence we draw our proofs. The doctrines thought by this writer to be absurd are doctrines which were firmly believed in and practiced by the saints anciently, and if we err in believing them, we certainly have the consolation of erring in noble company.

While in Great Salt Lake City, not knowing that the "Mor-

mons" were sufficiently liberal to recognize truth wherever found, he was very much shocked at hearing some one, "while in the sacred pulpit," speak in favor of Mohammedism. He asks, "Who could have seen a person educated in Protestantism become the apologist of Mohammedism in the XIXth century?" We would answer by asking, Who could have believed that Catholic France, the country from which the gentleman hails, and Protestant England would not only have become the apologists of Mohammedism in the XIXth century, but seek, by force of arms and the liberal expenditure of blood and treasure, to perpetuate its existence as a power when assailed by their fellow-Christians the Russians?

THOUGHTS ON SPIRITISM.

MARCH 29TH, 1856.

THE subject of Spiritism has received much attention for the last few weeks in this city, and several public lectures have been delivered, setting forth its merits and demonstrating its philosophy. This subject seems to be attracting the notice of many of the intellectual and learned members of the community, and is not received with any particular disfavor by those who do not fully endorse it as correct. Scouted at and unpopular as the idea has been that angels can communicate with man, it is now becoming popular, and it lacks not support from the intellectual, liberally educated and wealthy portions of society. There is something so irresistibly fascinating to the children of earth about a system that prescribes no dogma, sets up no form nor creed, is not fettered by any particular belief nor bound by any enforced observance, that they can not refrain from expressing their delight in the promulgation of such a system. It has now become a matter of confirmed belief with many, that intercourse with the spirit world is absolutely necessary to prepare man to fully understand and comprehend the conditions of the future life.

Notwithstanding all that has been said on the subject, there appears to be a great variety of opinions as to the cause of these peculiar manifestations at the present time. That manifestations are obtained, almost all are willing to admit who have witnessed the practices now resorted to to obtain them. But the principle upon which they are obtained appears to be the mystery. One, in speaking on this subject, says, that humanity from its early conditions needed great preparation for these developments that are now being made, and that preparation having been made by the immense increase of intelligence, the progress in science and the advancement in moral and religious freedom, the spirits are now permitted to come to instruct mankind and make them happy. Another claims that it is a science of antique origin, that it was understood and comprehended in the days which this generation are pleased to call barbarous, that, indeed, it was the science through which the patriarchs of old conversed with angels, and through which all the prophets acted, spoke or sung; also, that all these effects are perfectly natural, flow from an adequate cause, and are the unavoidable results of principle which is as yet imperfectly understood.

If the Bible can be admitted as evidence, spiritual communication and intercourse of angels with men have not been confined to this present generation. Ages ago, before this preparation had taken place which we are now told was necessary to enable the spirits to communicate with man, men enjoyed spiritual communion with a higher order of intelligences. They were able to hold uninterrupted communication with those beings and obtain light and information that enabled them to escape many evils; while others, who did not possess the same qualifications, could not obtain this privilege, but were compelled to remain in ignorance of coming events. In those days the possession of this gift was not restricted to the intellectual and the mighty, neither was an acquaintance with the sciences demanded before the person desiring it could be the recipient. True, certain prerequisites were imperatively needed before it could be obtained by man; but they had no relation to the weight of the purse, the particular cultivation of the brain according to a prescribed formula, or the progress made in scientific attainments. All could partake of it; not, however, without obeying a form, nor

without paying attention to ordinances and observances. Holiness of life and purity of motive, and an obedience to certain well-known and definite laws, were the only terms upon which they could secure to themselves these blessings. The Spiritists of the present day, in referring to the Bible and bringing proofs from it to support their position, seem to forget that there were always two classes of individuals that were in possession of this gift. They were distinguished by the titles of true and false prophets. And although they, no doubt, possessed alike the principle of having intercourse with the inhabitants of the spirit world, yet there was always a marked difference between the two classes of men and between the spirits with which they communicated. The fact that they had in their possession this principle of revelation, was not always an evidence that they were correct, or that the ideas they advanced were recognized by the Almighty. We think, therefore, that too much care and watchfulness can not be exercised by mankind in relation to this principle and the source from whence it springs. While we recognize the correctness of the idea that man can obtain revelation—that he can commune with the spirit world—and that this communion will exalt and happify him, we also recognize and feel to give heed to the admonition of John where he cautions the people to whom he was writing not to "believe every spirit," but to "try the spirits whether they are of God."

It is asserted that all these things are performed on perfectly natural principles, and that there is no special interposition of Providence to produce the results which are apparent; because, say they, it is necessary, to produce perfect manifestations, that the table around which they sit should be made of a particular kind of wood, (cherry being preferable,) and that the operators should be placed in proper positions—those with cold hands on one side and those with warm on the opposite. Our ideas, repeatedly expressed, are, that all operations of this kind, either in ancient or modern times, however mysterious to us and however remarkable the phenomena connected therewith, can be accounted for on natural principles by those sufficiently advanced to comprehend them. But the fact that these things are all done on natural principles, does not prevent deception. A power which is accessible to all,—the saint and the sinner, the honest

man and the dishonest, the sober man and the drunkard, can not, if we place any dependence in the precedents furnished us by the Scriptures, safely be relied on. More especially ought such a principle to be received with distrust when we witness the effects produced by it,—almost every one practicing it having different views and ideas—no harmony of thought, and but little unity of action. If Spiritism, as now practiced, is the science by the aid of which the patriarchs of old conversed with the angels, and by which also every inspired thought in the Bible has been breathed to man, it has been essentially changed since that time, as it will be readily perceived, by the most casual reader of the Scriptures, that there was a harmony and similarity of sentiment which pervaded all their teachings that we look in vain for among the Spiritists.

So long as the Scriptures are appealed to and depended on, we can not conceive how men can abandon themselves to the idea that all these things can be legitimately enjoyed independently of obedience to ordinances which are declared to be particularly necessary. The Lord has made it obligatory on mankind, whenever He has condescended to reveal himself to his creatures, to be obedient to laws and ordinances which he prescribed, and without which they could not be acknowledged by him. This constituted the essential difference between Moses and Aaron and the magicians of Egypt; one party exercised a power legitimately obtained and recognized by the Almighty, while the other did not.

THOUGHTS ON SPIRITISM CONTINUED.

APRIL 5TH, 1856.

THERE has always been a great distinction drawn by the Lord and his servants between power that was legitimately obtained, and power which was obtained by illegitimate means. We have numerous instances of the existence of the two powers on the earth at the same time; and when exercised by individuals

they were antagonistic to each other. The one power was obtained by obedience to certain laws and commandments, which were set forth to the people as the requirements of heaven; the other was obtained irrespective of obedience or conformation to any stipulated laws or ordinances, and was indiscriminately enjoyed whether the parties enjoying it were impure and rebellious, or not. The power which the Lord recognized was always bestowed by him upon his people as a distinguishing mark of favor, and as a means of comfort and strength to enable them to withstand temptation and every assault of the adversary. The laying on of hands was the ordinance through which it was obtained. By this ordinance, as we learn from the Bible—a book replete with instruction in relation to spiritual gifts and the plan to be pursued to obtain them—a spirit or power, which the Scriptures term the Holy Ghost, was invariably communicated to all those who had made themselves worthy to receive it. This, however, was not the only gift and power obtained through this medium; for we find that when the priesthood, (which implied the power to officiate in the ordinances of the Lord, the power to lead and direct,) had to be bestowed, or when the sick had to be healed, recourse was always had to this ordinance. If we may rely on the testimony of the Scriptures, this was the only means, recognized by the Almighty as legitimate, through which these various gifts could be obtained. While the Savior and his disciples were upon the earth, it was a practice with them to baptize individuals, who were willing to repent of their sins by forsaking them, and then lay hands upon them, and confer upon them the Holy Ghost. When they obtained possession of this gift, spiritual manifestations followed,—they dreamed dreams, beheld visions, the spirit of prophecy rested upon them, and they began to hold intercourse with the heavenly world; they had a full right to seek for and obtain all these spiritual phenomena. We remember but one instance in the New Testament where this spirit was enjoyed to any extent by any one, until this ordinance —the laying on of hands—had been attended to. This was in the case of Cornelius, the first Gentile to whom the apostles administered the gospel, and it was then manifested more to convince Peter and his coadjutors that the Gentiles were really worthy of the gospel, than because it was the privilege of men to receive

it in that way. Even then, after receiving the Holy Spirit, he had not done sufficient, without paying attention to other rites, to entitle him to its constant possession. Baptism was required, and was obeyed by him, although he had previously been visited by an angel and had received this Spirit alluded to; and, through obedience to these requirements, he legitimately obtained a right to possess these gifts. That the manner in which Cornelius received this Spirit was an exception, is unmistakably set forth by the writer of the Acts of the Apostles in relating the labors and success of one of the disciples by the name of Philip, among the Samaritans. He preached the gospel unto them, and they were obedient to its requirements by repenting of their sins and being baptized; they did not, however, receive the gift of the Holy Ghost, (*"for as yet it was fallen upon none of them; only they were baptized in the name of the Lord Jesus;"*) until hands had been laid upon them by two of the apostles, who were authorized to officiate in such ordinances. In vain did Simon, the sorcerer, endeavor to purchase this gift and the power to bestow it; he was too impure and wicked to render its enjoyment accessible to him. John the Baptist came forth preaching the doctrine of repentance and baptism, but he did not confer the Holy Ghost; his testimony, however, was that one should come after him—meaning Jesus—who should baptize them with fire and the Holy Ghost. He doubtless referred, by this remark, to the laying on of hands, as it was universally practiced after Jesus and his disciples commenced their ministry, and was the medium through which this baptism of fire and the Holy Ghost was obtained.

The accounts given of the conferring of this power all coincide in stating that the effects produced by the imposition of hands were very soon apparent. The Spirit was communicated, and upon a legitimate principle, and so long as the individual obtaining it by that means did not go contrary to the laws laid down for his guidance, and did not grieve the Spirit so communicated, he ever afterwards had a principle through which, by cultivation, he might progress and increase, until having become the recipient of the priesthood through the laying on of the hands of those who had authority, he would not only have dreams, visions and the ministration of angels, but also be enabled to ascend to the third heavens and hear things unlawful

to utter, and even converse with the Lord himself. After it was obtained, the constant enjoyment of it was altogether dependent on the diligence which the person who received it might bestow upon its cultivation. When it was heeded and cherished, it became a source of unceasing and unerring revelation and knowledge; and man, clothed with mortality and residing in a sphere of comparative wretchedness and misery, could hold communion with beings of another and more exalted state of existence, and, through their teaching, his thoughts be directed upwards and heavenward to that more glorious life beyond the vail. But, if a holy and correct course of conduct was not persisted in, it would decrease, until finally it would become extinct, and its place be supplied by a spirit of darkness, more terrible than the darkness which the individual possessed before he heard the message of salvation or submitted himself to its ordinances.

When the evidence of the Scriptures, then, is admitted, how can the very popular idea of the Spiritists, that there is no form to be regarded, no observance to be enforced, be true? These blessings and gifts are, it is true, accessible to all; but they are to be attained by the legitimate and properly prescribed method, or they are not recognized by the Almighty. To assert that it was by what is now known and practiced as Spiritism that the prophets acted, wrote and sung, and that Jesus, the Savior of the world, restored the diseased and dying to health and strength, and performed all his mighty works, is entirely unwarranted by the testimony of the Bible and the evidence which the fruits of Spiritism afford. Spiritists do not practice the same ordinances that the ancients did. They affirm that these are unnecessary—that the principle being a natural one can be obtained by all, without regard to any preparation, rite or observance; consequently there is no order or harmony in their movements or belief. The principle that one affirms to be true—he having received it from his oracle—his neighbor spiritist is very likely to condemn as unworthy of credence. The books that one values as containing the words of divine and infallible inspiration, and by the study of which man will be led forth to contemplate his true position and the relationship which he bears to the Lord and his angels, another treats as the rhapsodies of a diseased brain—a mass of nonsense that is calculated to bewilder, mystify and becloud the

understanding of all who peruse them. These were not the fruits of the ancient system of which the Bible is the history. Unity and harmony were its grand characteristics, and every successive prophet corroborated the doctrines and teachings of his predecessor; and whether taught as was Paul, by direct revelation from heaven apart from his brethren in the apostleship, or as Peter and the other apostles, by the teachings of the Savior while here in his mortal state, joined with the knowledge which they afterwards obtained, there was a beautiful harmony and consistency pervaded all their writings and teachings that were evidences of their truth and that the system they taught was the product of an All-wise mind.

Who can contemplate the system set forth in the Bible and not perceive the vast difference between it and the system called Spiritism! The one a system of order, demanding implicit obedience to certain well-defined and easily-understood ordinances, before the right to enjoy these gifts could be obtained; the other permitting all men to follow the devices of their own hearts, without obstruction or hindrance, in obtaining a power which they can not trace and whose future is completely hidden from their eyes. The power through which Enoch, Noah, Abraham, Joseph, Moses, Samuel, Nathan, Elijah, Isaiah, Daniel and all the prophets, figured so conspicuously in the various generations from the creation down to the time of Jesus, was the priesthood which they obtained by ordination under the hands of holy men who possessed it themselves. By the authority it conferred, they officiated in the various ordinances prescribed by the Almighty, and their administration was accepted. The Lord, when upon the earth, before sending out his disciples on the mission assigned them, attended to this ordinance, and by this means they were empowered to officiate in his name. The disciples also attended to this ordinance, when help was wanted, by ordaining elders in every city. And when men presumed to act without first having obtained this authority, their acts were illegal, and, as in the case of Saul, they were visited with condemnation. Such arrange ments produced order and oneness, and so long as the priesthood was on the earth there was a standard to which all could appeal. The bestowal of the priesthood upon those who were worthy was not to create a privileged class who could enjoy rights from which

all others were excluded. Like the Holy Ghost, which all could obtain by taking the proper course, the priesthood, when upon the earth in the days of Moses, was within the reach of all who would merit it,—as the Lord told them that if they would keep his covenant they should be a kingdom of priests; and it is presumable that this privilege was not confined to that particular generation, but was to be obtained, whenever it was on the earth, by all who truly and sincerely kept the commandments of God. No one under such a state of things could complain of priestcraft—they could not accuse the Lord of partiality. Every restriction was removed, and the pathway of human progress lay open and uninterrupted before them, with full liberty to assimilate themselves to the likeness of the Lord and to be perfect even as he is perfect.

One great recommendation of this system was that its blessings and gifts were not indiscriminately enjoyed by all, irrespective of their conduct. Unholy and iniquitous practices were sure to effectually debar individuals from the enjoyment of legitimate intercourse with the other world; and then, if they desired to obtain knowledge, like the wicked king of Israel who had forfeited all claim to revelation, through dreams, Urim, or prophets, they were forced to have recourse to the power of which the Lord did not approve and the results were darkness, bewilderment and inability to detect evil spirits and influences with their tendencies, or to estimate correct doctrine.

"MORMONISM AND ITS PROFESSORS."

APRIL 5TH, 1856.

In a leader under the above title the editors of the *Golden Era* most unmercifully pitch into the Latter-day Saints, and give them, as the writer no doubt supposes, a severe flagellation for their misdemeanors. If we had not heard such thunder before, and to such an extent as to have become accustomed to it, we might possibly have paid more attention to the exhortation and

prediction which the article contains, and "have renounced polygamy and turned honest man" to avoid "the insulted sense of right and the strong arm of law" which the editors predict will be visited upon us. Not having the fear of the wrath of the *Golden Era* before our eyes, however, nor confidence in the prediction which the editors have uttered, we are still so "recklessly depraved" as to be guilty of "bidding defiance to our enemies and comfort to our people," aye, and even still attempting to sustain, in the broad day-light of the nineteenth century, ("scandal though it be on the intelligence of the age,") the divine origin of the Book of Mormon with the doctrines which it contains. Were we to condescend to the language and *arguments* used by the editors of the *Era* in this article, we would think our writings extremely profitless and unworthy of notice. Thousands of men as honest, intelligent and discriminating, no doubt, as the editors of the *Era* are, have united themselves with the system called "Mormonism;" thousands of others to whom "the missionaries in every quarter of the globe are preaching 'corn and wine'," are likely yet to ally their fate with it; and to stop the progress of this system and break it up, will require stronger arguments than mere assertion—the only arguments the *Golden Era* has produced; more particularly is this the case when the old and oft-refuted stories of horse and cattle thieving are resorted to.

This article states that we are guilty of quoting the Book of Mormon as authority for the commission of crime and outrage, and the writer says, "It is time to come to some understanding as to how far the National Constitution will permit a foul-mouthed and insulting religious faith to override every sense of decency and justice." We indignantly repel the base slander that we quote the Book of Mormon as authority for the commission of crime and outrage. We do no such thing. Neither are we guilty of abetting and justifying men in committing crime. We suppose, from the tenor of the article, although it is not stated, that the writer alludes to the doctrine of polygamy when he accuses us of authorizing the commission of crime. If this is the principle he thinks criminal, he ought to know that we do not substantiate it from the Book of Mormon, but from the Bible, and King James' translation, too. There is no necessity for us to refer to anything else for proof; it contains all that we need. If, because

the "Mormon" elders attempt to support this doctrine as not being opposed to the laws of God, their tenets are to be considered "dark and damning," with how much more consistency and propriety can we retort that we consider the tenets and ideas he would advance, while condemning polygamy, as "dark and damning," and utterly opposed to Scripture and reason. Witness the results of the two systems,—polygamy, and the one which he no doubt would have us embrace when we "renounce polygamy"—and without searching for any further evidence, we think that every unprejudiced man will admit that polygamy, as believed and practiced by the Latter-day Saints, when contrasted with the popular system of Christendom and its concomitants, is in every way superior, and that if either merits the title of "dark and damning" it must be the latter. Shall we, then, be governed by the tenets of the *Golden Era*, or the tenets of the Bible?—the popular ideas of *pseudo*-Christianity of the nineteenth century, or the plainly written and well sustained ideas of the people of God and of the Savior, himself, contained in the Scriptures? It will require but little time to make the choice.

They again remark, as follows:—

"If the Mormons have the right to outrage law because their religion teaches it, then have thieves and murderers an equal right to practice their callings unmolested, by announcing themselves the chosen of heaven and the executors of its decrees. There must be a dividing line somewhere between the religion to which the Constitution guarantees protection, and the rank imposture that may shield itself under its provisions. Viewed in this light, Mormonism is not a religion, nor is it entitled to the consideration of a recognized religious belief. It is an imposture, whose career is written in lines of unblushing rascality and outrage against law and decency."

The reason that thieves and murderers have not an equal right with the "Mormons" to practice their callings is, simply, that such practices are wrong, and in direct contravention of every law, human and divine; while "Mormonism" is not, but is in strict accordance with all the practices of holy and just men. whom we recognize in these days as men of God and patterns of piety. This is the reason, and an all-sufficient reason also, we think, why such characters should not have an equal right with the Latter-day Saints to practice their views. As to the dividing line "between the religion to which the Constitution guarantees

protection, and the rank imposture that may shield itself under its provisions," that is very easily defined so long as we acknowledge the Scriptures to be the text book of a pure and holy system of ethics, and the basis upon which the Constitution was framed. So long as this is acknowledged—and who can deny it?—instead of polygamy being a crime—an outrage against the laws, and its professors and believers condemned, the religion which possesses and practices it as a pure and holy doctrine ought to be the religion to which the Constitution will guarantee full and complete protection; while those systems in which it is not incorporated, and whose propagators affirm that it is an incorrect doctrine, ought to be reckoned as rank impostures, calculated in their tendencies to abrogate the system of pure and holy morality, set forth by the book on which the Constitution is based. That the "origin of Mormonism can be traced," we are well aware—and, in our opinion, it is its chief recommendation; but we boldly deny that it can be traced as an imposture, or that "its career is written in lines of unblushing rascality and outrage against law and decency." What law, in the name of common sense, do the "Mormons" outrage by the teachings of their religion? Does "Mormonism" justify men in the practice of any impure or unholy principle? The question is already answered by our writings, scattered broadcast through the length and breadth of the land.

A few years ago the absurd story of the "Mormons" "turning horse and cattle thieves in the name of the Lord" might pass, and some people might believe it; and if they were told "that the only thing that kept them together while in Illinois and Missouri was plunder, and that the majority of their converts were refugees from justice, and cut-throats" they might have believed that statement also; but in these days, the conduct of the Latter-day Saints in Utah, their good order, morality and indefatigable perseverance and industry, in a country where they had no one to steal from, except, indeed, the poor Indians, is so world-renowned, and has been so often borne testimony to by hundreds of disinterested men, that we wonder at the editors of the *Golden Era* imposing so gross and palpable a falsehood upon their readers as a truth. If they had given the subject the attention needed and proper before writing such an article, we feel confident that they must have been aware that this statement was utterly false and without

foundation, as it has been so often refuted, not only by ourselves, but by hundreds of others who do not believe in "Mormonism," that our opponents have long since ceased to assert it in relation to us. The article betrays unpardonable ignorance on the part of the writer in relation to our history; he makes the "saintly Joseph" flee from New York and settle in Nauvoo! and also places the exodus across the plains as following immediately after the expulsion from Missouri! The mobbing and disgraceful proceedings of Missouri are ascribed to the rascalities of the "Mormons," "which had become so intolerable that the people of Missouri were obliged to rise in arms and expel them from the State." Volumes of testimony have been accumulated by the Latter-day Saints, proving beyond successful contradiction that we were unrighteously, illegally and inhumanly expelled from our houses and lands in Missouri, and robbed of the hard earnings of years without the least shadow of justice. We chose to serve God in accordance with the dictates of our own consciences, and this could not, of course, be permitted. We were a feeble and comparatively insignificant people, and we had to submit because "might made right." Since that time another people have come in contact with this same State of Missouri. Unlike us, their views were the views of a large portion of the Union; but, powerful as they were, the bordermen of Missouri have not hesitated to attempt to use the same weapons and resort to the same method, so successfully carried out in the case of the "Mormons," to expel them also. We would ask, Messrs. Editors of the *Golden Era*, if the rascalities of the Free Soil men have become so intolerable to these *immaculate* individuals that they can no longer restrain their virtuous indignation, but must also expel or exterminate them, as they did the Latter-day Saints?

Our sufferings, expatriation and present situation, "snugly nestled among the mountains of Utah," can, to a very great extent, be attributed to such men as the writer of this article, who, hearing stories to the prejudice of the "Mormons," without stopping to investigate the truth or falsity of the charges, are ready to catch up the cry, and re-echo vociferously every thing evil that they may hear about the people. All their instincts seem to be corrupt; and if there should be an extenuating circumstance that might be advanced in palliation of the "Mormons'" supposed guilt,

it is very carefully suppressed. We are willing that our belief, doctrine and practices should be investigated, and, if evil, condemned. It is no light thing, however, to class a body of people, comprising the whole of the inhabitants of a territory (a thing that the *Golden Era* has not hesitated to do,) as "*knaves*," "*plunderers*," "*horse and cattle thieves*," "*refugees from justice, and cut-throats*," and wish these things to be believed because they assert them. We have not language to express the contempt which we have for the principle that would actuate a man to make such sweeping charges against an innocent and unoffending people. If we are to be condemned, let us be condemned upon evidence, not assertion. Our acts, the whole history of the people and the doctrines we promulgate, are sufficiently public to afford the most ample opportunities to bring forward evidence, if evidence there be, that these wholesale assertions are based upon truth. When we say that modern Christianity is corrupt, and that monogamy, as now practiced in Christendom, is the cause of the festering pollution and degradation which, like excresences, so deform the present social system, we say no more than we can prove; we do not wish to be believed on our bare assertion. If "Mormonism" does not possess a "solitary proof of any thing like divinity" we will be obliged if the writer will prove it by some other evidence than his mere assertion. We have imagined, with the rest of the "Mormons," that it possessed every evidence of divinity—that it had the whole testimony of the Scriptures in its favor; and it is the knowledge that it has these peculiarities (not the prospect of plunder) that has kept the "Mormons" together up to the present time. He has only to prove his assertion—"that it has not a solitary proof of anything like divinity" —and there will be no further need to exhort us to "renounce polygamy and turn honest men" to be protected from "an insulted sense of right or the strong arm of law;" for let this be proved and sustained, and "Mormonism" will soon be numbered among the things that have been.

"DISTRESS AT SALT LAKE."

APRIL 5TH, 1856.

A PARAGRAPH has appeared in the *Chronicle* of this city and in the *Union* of Sacramento, under the above head, stating that they had learned, by a private letter from San Bernardino, that there had been a very severe winter in Great Salt Lake Valley, that the snow had been many feet deep, that a large number of cattle had died, that the saints had been reduced to the necessity of eating the carcasses of dead cattle, and that several families had been frozen to death. We do not know which of the papers has received the communication alluded to—it is published by both as editorial; we think, however, that it is the same article, as it is worded precisely alike in both—but we presume that we have had as recent intelligence from all parts of the Territory as their informant has; and we have no hesitation in stating that the story about the saints being reduced to the necessity of eating the carcasses of dead cattle, and that several families have been frozen to death, is without foundation. They have had a cold winter there and plenty of snow; but the arrangements are so perfect and the provisions so ample for the sustenance of the poor and destitute, that there is scarcely a possibility of such things happening, as people having to eat carcasses of dead animals and freezing to death by families, so long as there are any live cattle or food of any kind left in their midst.

We know of no community in the world where the poor are so systematically provided for, and where those who are really needy have so little ground for apprehension of starving. If there should be a scarcity of food there it will, to a greater or less degree, be felt by all. The brotherly kindness and love of the people of Utah is not confined to the times of prosperity and plenty; it has heretofore shone out more brightly, and been a more distinctive trait in their character, when the dark clouds of adversity and affliction have hung over them. Every city and settlement throughout the entire Territory is divided into wards, over which a bishop, assisted by two counselors, presides, whose

duty it is to attend to the internal arrangement and supervision of his ward. He is a father to the flock over whom he presides. If any are sick, poor or destitute he is aware of it, and such cases are not allowed to pass unnoticed. He not only attends to the temporal affairs of his ward, but also presides over the spiritual affairs, and takes the lead of the ward meetings, which are generally held semi-weekly; and at such times he takes occasion, being led by the Spirit of the Lord, to instruct them in the principles of righteousness, and to reprove everything that has an evil tendency or that is calculated to lead into iniquity. These are some of the duties of the bishop and his assistants, and it will be perceived at a glance that where such a system is strictly carried out—as is the case in Utah, the unanimity and good order of the people being the evidence of it—there is but little fear of the horrors of famine so long as there is anything eatable left.

THE PAST TWENTY-SIX YEARS.

APRIL 12TH, 1856.

THE cycle of another year is completed, making twenty-six years since the organization of the Church of Jesus Christ of Latter-day Saints on the earth in these days. Twenty-six years! How short a period to accomplish such mighty and incalculable results! How glorious a consummation and triumph for the labors and trials of its ministers! On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints, consisting of six members, was organized. Joseph Smith, an illiterate young man, who testified that he had received authority from heaven through the administration of angels, was its founder. Repudiating all claim to authority through any church then extant, and disowning all connection with them, he stood alone, as an advocate of the doctrine of new revelation and the direct communication of God with man. Advancing a doctrine precisely similar, in every particular, to the doctrine of Jesus, and teaching the people that precisely the same

results would attend obedience to it, he was assailed on every hand with streams of invective and abuse; and his life was threatened as a base and unscrupulous impostor, because he had the "presumptive arrogance" to state that he, a weak and fallible man, had received revelation from heaven, and had been privileged with the intercourse and instruction of angels. Men paid but little attention to the claims to truth and purity of the doctrines he advanced; it mattered but little to them whether his doctrines were Scriptural or not; it was the principle of present revelation which he advocated, and the testimony which he bore that he had been the recipient of blessings and instruction by this means, that they warred against. Others have advanced many doctrines from the Scriptures which were liable to the same objections as those advanced by Joseph Smith—in fact, they were in some instances the same doctrines—but they have met with but little or no opposition from the sectarian world. Others have advanced doctrines that are in direct opposition to all the written word of God and his revealed will to man, without exciting any other emotion than pity or contempt. Had Joseph Smith confined himself to the proclamation of his doctrines and views as he deduced them from the Scriptures, and had made no mention of intercourse with angels and the aid which he obtained through revelation, he would have been venerated as a great reformer, a real benefactor to his fellow-men, and his name would have been lauded to the skies as the founder of the best system of religion of the age.

It is an indisputable fact that a system of religion so perfect in all its details, and with such an intimate and harmonious connection between all its parts, has not been preached by man since the days when it was preached by the Savior and his followers. The possession and complete understanding of one truth or principle in the system, is but the stepping-stone to the complete and perfect comprehension of its adjacent truth; and thus the investigator is gradually led on from one truth to another, until the mind is fully developed, and he beholds a grand and beautiful system, perfect in all its parts, and every truth having such an intimate relationship with its fellow-truth, that to believe and fully grasp one with the mind, is to believe and grasp the other. Theologians and critics have done all in their power to prove that the principles he advanced as the truths of heaven, were fallacious

and calculated to lead men astray; but up to the present time every attempt of this kind has proved a signal failure, and the principles have emerged from such trials brighter and more triumphantly vindicated, if possible, than they were before they underwent the ordeal. Although he and his brethren had the combined opposition of all the religious sects of the day to contend with, yet their numbers have increased until twenty-six years have passed away, and they now number hundreds of thousands; and members of and believers in the system are found in every quarter of the globe. Men, while endeavoring to account for the wonderful success and prosperity which have attended the propagation of this system, have advanced the most ridiculous ideas about it, and attributed it to every cause but the right one. The possibility of its being true has never been permitted to enter their thoughts,—such an idea would be expelled the moment it made its appearance. Hence, instead of ascribing its spread and wonderful unity to the proper cause, the cause which, above all others, affords the easiest solution of the phenomena connected with its extension, they have recourse to the most contemptible, unsatisfactory and improbable reasons to account for it, and close their hearts to the admission of the only principle which appeals directly to the reason and understanding as the true one. It must be apparent, to every candid and reflecting mind, that Joseph Smith had the authority which he professed to have received from heaven. Had he been an impostor it could have been easily proved, and would have been immediately made manifest. How did the followers of Jesus, when he was on earth, obtain a knowledge that he was the Son of God, the Messiah that was to come? It is plainly set forth that, in obeying doctrines and requirements which he taught them to be true, they received evidences which they knew could not have been bestowed upon them by any human agency, and they definitely ascertained, through knowledge imparted unto them from above, that he was indeed the Christ, the Son of the living God. An impostor might have made promises similar to those made by Jesus; he might tell his disciples that he would confer upon them the Holy Ghost, with numerous other gifts that would have to emanate from a Being superior to man—from the Being who, he might pretend, had authorized him to act in this station—but his followers would fail to obtain them,

and they then would possess an evidence that he was an impostor. By this rule Joseph Smith can be tried. He stated that he had been authorized to officiate in the ordinances of the gospel, and that if mankind would fulfil the requirements of the Lord Jesus —namely, believe that Jesus is the Son of God, repent of their sins, be baptized for the remission of them, and then have hands laid upon their heads, by one having authority, they should receive the Holy Ghost, and obtain a knowledge that the principles they had embraced and obeyed were indeed the principles of the gospel of Christ. Had he been unauthorized to make these promises and give this assurance to mankind, how easily he and the elders whom he ordained could have been detected.

The Latter-day Saints have obeyed the system taught as the gospel by the elders of that Church, with the full expectation that they would receive the Holy Ghost and other blessings which are recorded as being enjoyed by the ancients; and they bear solemn testimony that they have obtained them—that they have a knowledge, which they have derived from a source superior to man, that this system, propagated by Joseph Smith and those whom he ordained, is indeed the same system of salvation that Jesus committed to his disciples. They not only have internal evidence of its truth, but they also have the corroborative evidence afforded by the Scriptures. This is the secret of the wonderful success of "Mormonism," that, in the short space of twenty-six years, has increased from six members to hundreds of thousands, and has gathered its proselytes together from almost every nation and creed, united them in one common faith, and caused them to dwell together as brethren.

THE INDIANS AND THEIR FUTURE.

APRIL 19TH, 1856.

WHAT is to be the fate of the red men? The commonly received opinion is, that they, whose forefathers once held undisputed possession from the east to the west sea, are to be hemmed in by the advancing civilization and, finally, exterminated. The past history and experience of the race would favor such a supposition, circumstances at present transpiring around us strengthen it, and it has become an almost settled conviction that fate has so willed it, and, therefore, it must really be inevitable. In the northern territories there seems to be a disposition very prevalent to assist fate in disposing of these troublesome neighbors; and many of the people appear to think that it is actually obligatory upon them, and they are conferring a benefit upon humanity by killing these poor wretches off. Such a spirit is in the highest degree reprehensible. There have been, no doubt, causes which have tended to produce these feelings of antipathy and hatred on the part of the whites in those territories; they have suffered, and suffered keenly too, in the loss of their relatives and friends, in the destruction and loss of their property and stock, and in the complete stagnation of their business. These are events to be deplored. But if the causes which have produced these terrible results were to be traced and equitably decided upon, we are of the opinion that the whole of the blame would not be laid at the door of the Indians. Had they the facilities we have of making their grievances known to the world, what a catalogue of injustice and wrongs received at the hands of the whites, they could present! Despoiled of their lands, driven from the graves of their fathers, and from reservation to reservation, until there is scarcely a spot left that they can call their own, or where they can be free from the obtrusive footsteps of the hated white man, theirs has been a dreadful and pitiable fate. Who can really blame them, when they take all the circumstances into consideration, for feeling as they do? For, although they have not had the means that we have had to perpetuate the tale of their sufferings and the injustice they have experienced, yet the oral traditions of these

things, handed down from generation to generation, have been sufficiently impressed upon their memories to make them indelible.

We have no idea that the Indians, as a people, will ever be exterminated, neither do we have an idea that there is any necessity for it. If a conciliatory policy were adopted, and the Indians were treated as human beings, possessing feelings like ourselves, though they may be untutored, very different results would soon be apparent. Let them not be judged and condemned in their ignorance, as we would judge and condemn each other were we guilty of their deeds. Neither ought we, with our enlightenment and knowledge, to condescend to their level, and be guilty of the same acts which we condemn so much in them. Yet it is done; the papers teem with instances of white men wreaking indiscriminate vegeance on the innocent and the guilty, because they are of the same color! Innumerable peaceable and friendly Indians have been shot down like dogs, and left to rot unchronicled and unmourned, because, perchance, their murderers have lost a friend or an animal at some previous time in their lives while among Indians of a different tribe. And yet, as likely as not, these same individuals,—if a poor, ignorant and debased Indian, whose every instinct is grovelling, and whose education has taught him to look upon the shedding of blood as a trifling thing, should be guilty of precisely the same offence—would be filled with resentment and indignation, and would, if it were in their power, exterminate him and his whole race. Can these things pass unnoticed and unpunished by the Father of all? Is not the life of an Indian of any value in His sight? As true as He lives, and has made of one blood all nations of men, and has said by the mouth of His Son, that the measure we mete out shall be measured to us again, such deeds will have to be atoned for, sooner or later, and they can not pass unnoticed nor unpunished. There is an unlimited amount of sympathy expended in favor of the negroes, and many go so far as to assert that a curse will rest upon our nation because slavery is tolerated within our borders; but we candidly think that a greater curse and more terrible retribution will rest upon the nation for its treatment of the Indians, unless they pursue a different policy, than can possibly result from the present treatment of the slaves. We imagine there is a great responsibility resting upon this nation in their treatment of the

red men. The Lord, in his wisdom, has permitted us to discover and occupy their land, and we have been placed as a foster-parent over them. Their fate has to a certain extent been in our hands, and we have had the power to exercise an influence upon them for weal or woe. How this power has been abused and prostituted to accomplish base purposes, is well known. It is not too late, however, to adopt a different policy; we yet have the opportunity of exhibiting our boasted philanthropy, enlightenment and zeal for the elevation of fallen humanity, by our treatment of the Indians, and we yet have the power to atone in part for previous missteps, inattention and abuse.

"MORMONISM AND ITS PROFESSORS" AGAIN.

APRIL 19TH, 1856.

THE editors of the *Golden Era*, in their paper of the 13th inst., in an article of about eighteen lines length, disingenuously try to *creep out* of the position which they so fiercely assumed two or three weeks ago in their leader entitled "Mormonism and its Professors," by saying, that they "have nothing further to add in relation to the disagreeable subject;" and then very opportunely append the threat that they *could say something*, "if necessary, that would acquaint the world with many facts bitterly unpalatable to Mormonism generally." Wonderful clemency and forbearance! Messrs. Editors, you are really too magnanimous! A few strokes of the pen are only needed to annihilate a system, nine-tenths of whose numbers are "*knaves*," "*horse and cattle thieves*," *refugees from justice, and cut-throats*," and yet the editors of the *Golden Era* think that it is not necessary to expose them! What better or more Godlike employment can men be engaged in than in exposing iniquity, and in eradicating and cleansing a "disgusting canker upon our social system?" Come, Messrs. Editors, you will never have so good an opportunity again of immortalizing yourselves. Annihilate "Mormonism" by exposing its errors and corruptions; bring forward your strong reasons why it should not

be believed by the good and honest, and, our word for it, you will find that portion, which according to your own admission is, at least, one-tenth, deserting it, and rallying around the standard of truth that you will erect. But be warned by the futile attempts of your predecessors, and do not substitute *assertion* for *proof;* for, be assured, it does not pass current among the "Mormons."

We are charged with disputing their assertions, in our issue of the 4th inst., without disproving any. They asserted that the "Mormons" are "thieves," "cut-throats," "nine-tenths of them knaves," "kept together by the prospects of plunder," etc.; and that we "are guilty of quoting the Book of Mormon as authority for the commission of crime and outrage," all of which charges we have distinctly and emphatically pronounced *false.* Are they satisfied to welter under this, and, instead of sustaining these statements and their assertions that it is "an imposture, whose career is written in lines of unblushing rascality and outrage against law and decency," write a vaporing article that they "*could say something,* but—they won't?" We have met their assertions with counter-assertions, and we have requested them to furnish evidence, if they have any, of the truth of their statements. This, we imagine, we have the right to demand, but they have, so far, utterly failed to advance a solitary proof to sustain their calumnations; and we are forced to conclude that their last assertion, "that they can tell something bitterly unpalatable to Mormonism generally," is as destitute of substantial foundation as their former ones were.

ADMISSION OF UTAH.—QUERIES ANSWERED.

APRIL 19TH, 1856.

IN the *Bulletin* of the 15th inst., Mr. King of Wm. propounds several interesting queries to be solved, in relation to Utah and her admission into the Union as a State, and reasons to some length on the effects of such admission, etc. We are pleased with the disposition evinced by many to meet this

question boldly, and to discuss the propriety or impropriety of such an operation; for it will have to be met and practically solved before long, and the more thoroughly it is understood, the better it will be for all concerned. However much men may consider "Mormonism," as it is termed, a humbug and a delusion, there is no way to escape the conviction that it is fast assuming an importance which requires the serious thought and attention of all reflecting men. Men have not hesitated to prophesy that it was destined in a short time to fall in pieces, and be entirely broken up; it still flourishes, however, and is daily increasing in strength and importance. Persecution and opposition can not kill it; mobbing and expatriation have only added to its numbers; famine and Indian troubles have the effect of uniting its converts together; and, notwithstanding all the unfavorable circumstances they have had to contend with, it spreads and prospers, as though the hand of the Almighty Father was overruling every thing for its good, and for its ultimate triumph over every opposing obstacle.

Men, in reasoning on "Mormonism," seem to be fully possessed with the idea that many of its doctrines are entirely original with the "Mormons,"—or, at least, that they are the first people who have presumed to embody them in their religion, and to claim that that religion originated with Jehovah through his Son. This is more particularly the case with the doctrine of polygamy. Men are astonished when we assert that we predicate our faith in this principle on the Scriptures, and many of them imagine, like Mr. King of Wm., that it comes in contact with, and violates one of the holy commands of the great founder of the Christian religion. Imbued with this feeling Mr. K. asks, "Is the religion of the Mormons the Christian religion? Is polygamy consistent with the law of Jesus Christ?' We briefly answer that the religion of the "Mormons" is the religion which, in the days of the disciples of Christ, was called the Christian religion, and, therefore, polygamy is consistent with all the laws of Jesus Christ, and is a part of his system. We are aware that this idea is diametrically opposed to all the ideas of professing Christians in these days in relation to the gospel of Jesus Christ; but we are willing to have our ideas tested by the evidence of that Book from which all Christians derive their knowledge in

relation to the founder of their religion and his commands and precepts. We wish it to be distinctly understood that the Latter-day Saints, or "Mormons," do claim to be followers and disciples of Jesus Christ, and to be the people who are living in strict accordance with his teachings in all things. Many of our principles, no doubt, do not correspond with the principles believed in and practiced by modern Christians; but we can not consent for them to be the criteria by which our principles shall be measured. If we are to be condemned, it must be on the evidence of something more reliable than public opinion. All that is on record in relation to the sayings of Jesus, warrants us in believing that he approved of the practice of polygamy, for he went so far, when speaking to his disciples about the rewards they should obtain for their diligence and sacrifices in his cause, as to promise them an hundred-fold of houses and lands, *wives* and *children*, etc., as well as life everlasting. We have no intention, however, of entering into a lengthy disquisition on this subject in this article; we barely allude to these things to correct the impression which Mr. King and, no doubt, many others entertain, that we are the only people who ever believed and practiced this principle as a principle from heaven, and one recognized by the Almighty. As for the degrading and debasing consequences of such a practice—of its demoralizing influence—of its rapid tendency to sensual propensities, about which Mr. King says he has no comment to make, we have failed to discover them, although acquainted more or less with the institution from the time when it was first taught among the saints up to the present; moreover, we can safely assert that we have seen so much more misery, wretchedness and vice, during our few months' residence in San Francisco, where the people hold this principle in contempt, and revel in the full blaze of modern Christianity, than we have witnessed among the Latter-day Saints since our earliest acquaintance with them, that we should be doing them injustice to institute a comparison between the results of the practice of the two systems.

If the Christianity taught by the Son of God, is, as Mr. King asserts, the religion of the land and is to be the platform upon which States shall be admitted into the Union, then Utah, so far as that is concerned, ought most certainly to be admitted;

because the most skilful theologian cannot produce a principle in the whole system of the Latter-day Saints that conflicts in any particular with the doctrines advanced by the Lord and his servants. If the question has to be decided between monogamy and polygamy, and the effects of the practice of the two systems upon the people who adhere to them are to have any influence in the decision, then we feel perfectly confident that Utah will not have to knock long for admission. If there is a barrier existing which will prevent Utah from obtaining her constitutional and guaranteed rights, it has its foundation in, what Mr. King terms, the religious prejudices of the people; but is it just or proper that we should be deprived of our privileges, or that we should be coerced into the practice of a system which we know to be wrong and whose effects we dread, because of unfounded prejudice? The voice of the people has not always proved to be the voice of God in matters of religion; and the system of Jesus, which Mr. King professes to hold in such veneration and esteem, was at one time despised and treated with the utmost contempt, and, doubtless, through what he might term "the strong sense of moral propriety inherent in the great masses of the people." It was so utterly repugnant to their ideas of the religion which they held sacred that they could not brook it. We have no fears about the result of the application of Utah for admittance into the Union. If Congress fulfils its obligations to be guided by the letter of the Constitution, she cannot be refused. Men may traduce the system of religion believed in by her people, and they may predict what the effects of tolerating it will be; but it is an undeniable fact that its teachings do produce good order and harmony among its believers—that they are free from strife, litigation and a long train of evils which other communities are annoyed with, and that since the organization of the Territory they have managed all their internal affairs in so judicious and business-like a manner, that they have commanded the admiration of all unprejudiced men who have been conversant with the subject.

The main objection that we hear advanced against the admission of Utah into the Union, is that her inhabitants tolerate polygamy. It is almost universally admitted that they tenaciously adhere to the Scriptures; their belief in the Lord Jesus as

the Son of God, and in the ordinances which he instituted, has been thought by many to be carried to an extreme; their industry and perseverance are proverbial, and need no testimonial; and, therefore, there can be no objections urged upon these grounds. Although believers in, and in many instances practicers of, the doctrine of polygamy, they are, as a people, strictly virtuous and moral, and incontinence or unchastity is extremely rare. Polygamy, however contrary to the received opinions of the day, can not be considered criminal; if it were, then all the patriarchs and holy men of God were undoubtedly criminals. Who can have the hardihood to assert that Abraham, the friend of God, the father of the faithful, committed a criminal act in taking other wives, when it appears that he was not condemned by the Lord, although he conversed with Him almost daily? If polygamy, practiced upon correct principles, can be proved to be an objection against admission into the kingdom of heaven, much less into the Union of these United States, we are in ignorance of the evidence.

SPIRITUAL LECTURES.

APRIL 19TH, 1856.

A COURSE of lectures to be delivered by spiritual agency through a person of the name of Underwood, represented to be the best speaking medium in the world, were commenced on Tuesday evening last at the American Theatre. The spirit lecturers for whom he was to be medium, were to be, as stated by the bills, a deceased brother of the medium, Dr. Carlisle, Rev. Dr. Bascom and Daniel Webster. Whether the deceased brother was unaccustomed to delivering public lectures or not, was not stated; but judging from the style of the lecture the first evening, the spirit was certainly so embarrassed or something else that he could not collect his ideas or utter a really correct sentence, and a

more complete failure of a spirit in the body or out of the body we never witnessed. The disappointment of the audience was complete, for, after all that had been said about his qualifications, even the sceptical had gone with the expectation of hearing something that, at least, would be intelligible. The next day (Wednesday) a circular was issued by the friends and associates of the medium, asking the public to suspend their judgment, and to give him further trial; stating, as a reason for the failure of the preceding evening, that the influence controlling him had much difficulty in holding possession during the delivery of the lectures. The lecture on the evening of Wednesday, purported to be delivered by the spirit of Dr. Carlisle on the immortality of the soul. It was said that while the medium would speak under the influence of the different spirits, his voice, gesticulation and elocution would differ as widely as did the purporting intelligences differ in the same respects when upon the earth. Although the medium's friends were sanguine of his success on the second evening, yet they were again doomed to be disappointed, as it resulted in a more complete failure, if possible, than did the first evening's. If the public had not been informed that it was a different spirit from that of the preceding evening, they never would have found it out by the voice, gesticulation or elocution; they were so similar that it would puzzle the most scrutinizing to detect the slightest difference. While it lasted, the audience were wearied and disgusted, but they were not prepared to have it so abruptly terminated as it was; they bore it good-humoredly, however, and, no doubt, thought it a pretty good "sell." The spirits, it is said, directed Mr. Underwood to come to San Francisco and deliver public lectures, and it was asserted and expected that this would result in the complete triumph of Spiritism, and in a little while "San Francisco would be shaken to the very centre." The poor medium, who is the "unconscious and irresponsible instrument" in the hands of the spirits, has done all in his power to fulfil the mission assigned him; he has surrendered himself completely into their hands, and has been so much under their influence as to go without food for days, yet they have failed to fulfil the expectations they excited. In a card published in the *Herald* of the 17th, it is stated that the medium will be tested by a company of scientific gentlemen, and that lectures will be

delivered gratis until the public are satisfied that the spirits really speak through him.

We think no less of Spiritism after these failures than we did before, neither would our respect for, or reliance in it as a correct system have been increased had the lectures passed off as brilliantly as was anticipated. Since its first advent, we have believed that a great many of the phenomena which its converts have published as being connected with it, were as they represented them. We gave credence to these things on such testimony, because we had for years been expecting the manifestation of such a power. We knew that a correct system and plan of obtaining revelation had been taught for a number of years, and that men had been told that if they would be obedient to certain ordinances, they should obtain revelation and knowledge in relation to other spheres; and their inhabitants would hold converse with them, and teach them principles by the observance of which they could be prepared to enjoy happiness and glory beyond conception. We also knew that mankind generally had turned a deaf ear to these things, and had considered it the height of absurdity to believe in such ideas. Priests and people joined in the cry that revelation was unnecessary and the ministration of angels no longer needed. We knew that inasmuch as this system of obtaining revelation and knowledge was a truthful one—and one that emanated from the Almighty—mankind could not reject it without placing themselves in a position to be deceived by any delusive or false spirit that might arise; because, by their rejection of what the Lord recognized, they forfeited all claim to his Spirit and the light and discernment which he bestows upon the obedient. We had learned, also, from the Scriptures, that signs and lying wonders were to be given, by which the very elect themselves would almost be deceived, because men would not receive the love of the truth, but take pleasure in unrighteousness. Therefore we have been prepared to witness performances "that would convince the most incredulous" that there are no insuperable barriers between the spirit world and ours. The present, in our opinion, is but the incipient stage of this power; if it does not increase in numbers and in signs, and bring forward irrefragable evidences to demonstrate spiritual agency, we shall be disappointed, the failure of Mr. Underwood to the contrary notwithstanding. But while we

admit that it possesses power, and that it has spiritual aid, we do not admit that its power will in the end benefit, exalt or happify man. It can not be depended upon. It will get a man in a "bad fix," and then, as in the case of this medium alluded to, desert him. In this it is the reverse of the power of God. *It* is with a man to aid him when most needed; and instead of man's being a mere automaton without the power of volition, "entirely and unconsciously controlled" by it, *it* is subject to him, and he controls it; or, as Paul would say, "The spirits of the prophets are subject to the prophets."

Many of the Sandwich Islanders are Spiritists; that is, they have attendant spirits who take possession of them in a similar manner to the spirits of the Spiritists. They foretell many things by this means that are afterwards literally fulfilled; and these spirits will descant as eloquently and oracularly about *ka po* and *ka lua pele*—the places where the spirits say they reside—as do the spirits who take possession of the Spiritists' mediums about the different spheres they inhabit, and their glory. They adduce very strong evidence to substantiate their assertions about the spiritual intercourse they enjoy, and many of their fellows firmly believe and place unlimited confidence in all they say. They state that they have enjoyed this intercourse for generations; but in what way has it benefited them? It is a fact, easily authenticated by all who are conversant with the people, that those who give heed to these things are in a worse condition than those who do not.

When we received the complimentary tickets to attend this course of lectures, we expected to notice them; and we have expatiated upon them at some length because we think them of sufficient importance to merit more than an ordinary notice. Our objections are not against the Spiritists as men, for we believe there are numbers of them who have conscientiously and honestly embraced Spiritism upon the evidences adduced; but our objections are against the mode practiced by them to obtain revelation, and against the source from whence such revelations emanate.

PROPHETS AND APOSTLES NECESSARY.

APRIL 26TH, 1856.

THE assertions, made by the Latter-day Saints, that God has raised up a prophet and apostles in these days, who have the authority to teach and instruct men in the principles of His kingdom, and that their teachings and counsels are entitled to consideration and obedience, are statements that are looked upon by many to be little less than blasphemous. Many can not conceive how individuals, who are apparently so sane and possessed of good judgment on other subjects, should be so visionary, and so wholly absorbed in the strange belief of there being men who hold this power on the earth in these days. They, nevertheless, believe that men, clothed with this power, have existed upon the earth at various times, who were inspired to speak and write; and they are quite willing to receive the writings, said to be theirs, upon very slight testimony, and rest all their hopes of future and eternal blessedness upon their veracity. They have an idea that it is perfectly reasonable to believe in the words of the apostles and prophets who lived thousands of years ago, and they think that, were they alive now, they could place all reliance and confidence in their words as the word of God. Peter, James and John, with their brethren, are looked up to as having been something superior to mortal, and many, forgetting that they were but human, think that it would only be necessary, did they live now, for them to declare their message, and state that they were empowered to teach it, and men, without the slightest demur, would instantly embrace its doctrines. This professed admiration of dead prophets and seers, however, is not confined to this generation alone; it was a characteristic of other generations. The Jews, when Jesus was in their midst, would build and adorn the tombs of the prophets whom their fathers had slain, and say that if they had lived in the days of their fathers, they would not have persecuted or killed them, while at the same time they were thirsting for the blood of the Son of God, and they did not rest until he had shared the same fate with the prophets whom they so ostentatiously honored. But what is there visible at the present time

from which we can infer that, were any of the ancient prophets or apostles in the midst of this generation, they would be any better treated, or their teachings given more heed to, than they were in the generation in which they lived? The present ideas of professing Christians—that the canon of Scripture is full, and that there is no further need of direct revelation—would not admit of their recognizing a prophet or an apostle, should they be so fortunate as to have one sent into their midst. They are, in this respect, in a similar situation to the Jews at the time of the advent of the Messiah. They were in possession of the writings of the prophets, and held them as the present sects of Christendom hold the Bible. Their writings were their oracles, and they indulged in the idea, as the modern sects do about the Bible, that they contained all that was necessary to lead them to salvation, until Shiloh should come, without the aid of any prophets or apostles to act as living oracles in their midst. They, doubtless, imagined that they were warranted in this belief by their sacred Scriptures, in the same manner that many at the present day imagine that the present Scriptures, composed of the writings of the ancient prophets and apostles, warrant them in rejecting all further revelation. This misapprehension of the Jews was followed by terrible results; they ceased to have a national existence, and they were scattered and dispersed abroad.

If the Scriptures the Jews had, and the Scriptures we at present have, are examined, it will be found that there is a greater amount of evidence in our possession in favor of the idea of living oracles, or prophets and apostles, being raised up and inspired in these days, than there was among the Jews in the days of the apostles to support them in believing that they would make their appearance at that time. In fact, the Scriptures can not be fulfilled until these things take place. Prophecy upon prophecy has been uttered and recorded, pointing clearly and definitely to the *last days*—to the time when God would again set his hand the second time to recover the remnants of his people; when he would send for many fishers and they should fish them, and for many hunters and they should hunt them; when his kingdom would again be built up, and their judges be restored as at the first, and their counselors as at the beginning; when many nations would be seized with the desire to go up to the mountain of the Lord, to

the house of the God of Jacob, that they might be taught in His ways and be able to walk in his paths. To fulfil these prophecies —which were, no doubt, given with the expectation of their being as literally accomplished as the prophecies in relation to the Messiah which the Jews misapprehended—men, holding power and authority equal with the men of old who were called to perform similar works, have to be raised up; and if they are raised up and inspired, they must have equal power to teach, counsel and direct the children of men, and their teachings, counselings and directions will be as obligatory upon mankind as the teachings, counselings and directions of the ancients. Since the creation of man, and the first revelation of God's will unto him, we have no account of the Lord ever having a people upon the earth, or a system which he recognized as being his, without also having men of this description,—men with whom he could communicate, and through whom his mind and will could be made known to the people. They were the living oracles, possessing living priesthood, through which they could obtain light and intelligence from the Almighty, to expound with authority unto the children of men; and their words, whether delivered orally or written, were equally binding upon the people with the words of any preceding servant of God. That this was the case all sacred history bears abundant evidence.

The necessity of inspired men, in order that the prophecies may be fulfilled, must be apparent. Man has always been the instrument which the Lord has used to accomplish his purposes. But apart from the prophecies, which set forth in unmistakable language that the days of revelation and intercourse between the Deity and man will again be restored, there is an abundance of evidence to prove that there cannot be a church of Christ on the earth without having prophets and apostles as its officers. They were not to be confined to the early days of Christianity alone, but were to be continued "until all should come to the unity of the faith, unto the knowledge of the Son of God;" they were to be as necessary "for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ," as evangelists, pastors and teachers are. To assert that prophets and apostles are no longer needed, would be to assert that evangelists, pastors and teachers are likewise unnecessary. The great Head of

the Church, in its organization, had a definite object in placing these officers in his Church, and that object could not be accomplished except by their perpetuity. When these officers ceased to be recognized, then the Church ceased to be the Church of Christ. It would be considered a very great departure from the spirit of the gospel to assert that pastors and other ministers—such, for instance, as teachers and evangelists—were no longer needed; and yet the evidence necessary to support their recognition as officers of the Church, proves that not only they are necessary, but that prophets and apostles also are required. The proofs brought forward to substantiate the idea that prophets and apostles are no longer needed, will apply with as much force to the other officers in the Church; and if the necessity for one or two of the callings in the Church has ceased to be, it can easily be proved that there is no further necessity for the remainder. The belief that these callings are no longer needed, has been inculcated in Christendom by both precept and example. A false Christianity has flourished for centuries, and men have been taught to rely upon it as the religion of Jesus, and not seeing these callings filled in it, it has required but little persuasion to cause them to fall into the erroneous belief, that they were only designed for the days when Christianity was first preached. If one, more inquiring and penetrating than his fellows, should ascertain by a perusal of the Scriptures that there was nothing to discountenance the idea of the perpetuity of such callings, and should make inquiries to know why they did not at present exist, his doubts would be removed by pointing him to Christianity as it exists around him, flourishing and yet destitute of these offices; and its existence without them must be received as evidence that the Lord had altered the organization of his Church and deemed these offices unnecessary. Men, instead of making their belief conform to the Bible, have endeavored to distort it, and make it correspond with their ideas and systems; when the plainly written word would not admit of that, they have endeavored to hide their errors, and the incorrectness of their position, by stating that the Scriptures have a spiritual meaning—that they do not literally mean what their language denotes, but they require to be spiritualized to be understood. Miserable subterfuge! What a cunning device of the Adversary of souls and his agents to entrap and deceive mankind!

Impress upon the people that these are no longer necessary, and they will cease to look for them; persuade them to believe that the word of God has a different meaning from the one apparent on its face, and they will see nothing condemnatory of sin and the commission of gross wrong; Satan's victory and triumph will then be easy.

The correctness of the position we have assumed, in stating that prophets and apostles are as necessary in the Church of Christ now as they ever were, is not at all affected by the truth or falsity of the doctrines we believe in and teach. Because the Latter-day Saints believe in these things does not detract one iota from their truth. These officers would be indispensably necessary, wherever a Church of Christ existed, if we, as a people, were extinct. If men believe the Bible, they must believe, as do the Latter-day Saints, that if there is a Church of Christ upon the earth, there must of necessity be prophets and apostles; and if there are prophets and apostles, they have the right to teach and instruct mankind in the principles of the Lord's kingdom, and their teachings and counsels are entitled to consideration and obedience. A great many find considerable fault with the Latter-day Saints, because they rely so much on the words of their prophets and apostles. They think it decidedly anti-republican; and some, to give vent to the superabundance of their spleen, occasionally call Brigham Young and his brethren hard names, because they, being men, make themselves equal with the apostles. These individuals, with their present feelings, had they lived in any other generation when prophets and apostles were upon the earth, would have manifested the same feelings of antipathy, and would have taken a precisely similar course to oppose them. It is not the individuals they are warring against—though many of them, no doubt, think that it is—but it is the principle. How much more republican would we be, if we paid no attention to their teachings, than we are at present? Can not we exercise our rights and privileges as republicans to as full an extent by doing right as by doing wrong—by being obedient to the will of the Almighty as by being disobedient? The Latter-day Saints can not fail to hearken to, and have confidence in, the words of their leaders, so long as they believe as they do about the necessity of prophets and apostles, and the authority they hold; and while

they retain this belief, the only thing that will destroy this confidence, is to prove that they do not hold this authority, and are not apostles and prophets. So long as we know that men have this authority, it makes but little difference to us what their names may be. And the moment the Latter-day Saints became convinced that Joseph Smith and Brigham Young were apostles of Jesus Christ, they were as willing to believe their testimony, and to hearken to their counsel and teachings, as they would have been to have believed and hearkened to those of the ancient apostles.

THE LOVE BESTOWED BY THE GOSPEL.

MAY 3RD, 1856.

"A NEW commandment I give unto you," said Jesus to his disciples before his death, "that ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another." This was to be so distinctive a trait, that by its presence men might know his disciples from those who had no claim to the title. Love, abiding and unchangeable, through the enjoyment of which men would lay down their lives for their friends, was to be an accompaniment of the gospel of Jesus, and was the fruit of the Spirit he bestowed upon his followers. It was to be exclusively enjoyed by his disciples, or those obedient to his commandments; hence it was to be a sign by which they might be distinguished from all others. The apostle John, also, gives the love the disciples had for their brethren as a sign, by which they might know they had passed from death unto life. It is a portion of the Spirit of the Deity—represented as being himself the embodiment of love—which he bestows upon his obedient children to unite them in one, to produce that state of harmony and peace necessary to cause His will to be done on earth as it is done in heaven, and which they are taught to expect they will enjoy in its fulness

when they return to his presence. If mankind were in possession of this love, the views of the prophets, when they prophesied of the reign of peace, would be fulfilled. Swords would be beaten into plowshares, and spears into pruning hooks; nations would not lift their sword against nation, neither would they learn war any more, and there would be nothing to hurt or destroy in all the earth; for the lion, forgetting his carnivorous propensities and partaking of the love which would abound in the bosom of his lord and master, man, would eat straw like the ox, and the wolf and the lamb, the leopard and the kid, the cow and the bear, with natures which at present are in direct antagonism to each other, would lie down together, and their young would gambol and play together without fear or injury. The arts of peace, of manufacture and of agriculture would supersede the arts of war; and the instruments which are now used to desolate the earth's fair surface, would be converted into instruments to beautify and embellish it, and make it a suitable residence for her Lord and King—the Prince of Peace.

Prophets and poets have prophesied and sung, and looked forward in happy anticipation to the time when this dispensation should be ushered in. They understood the principle upon which it would be brought about. It was not an unsolved chimera with them,—they knew it to be practicable on natural principles, and that the time would come when it would be accomplished. The gospel of Jesus was to be the means through which it would be done; these were to be the effects which would follow its adoption. The prophets and apostles in various generations have earnestly striven to bring about this state of things, by teaching men the principles of righteousness and, thus, making them the recipients of this heavenly love; but without success. Moses, according to Paul's testimony, tried it in his generation; "But," as he says, "the word preached did not profit them, not being mixed with faith in them that heard it." The law was, in their opinion, too onerous,—they could not abide by it; and, consequently, Moses' attempt to introduce this era was unsuccessful. In obedience to the command of the Lord above quoted, the disciples showed, by their intercourse with each other and by the laying down of their lives—the strongest exhibition of love possible for them to give—that they really possessed this distinguishing

trait of the Gospel, and they endeavored to establish on the earth, upon a firm foundation, the principles whereby all men might obtain it; but, as the results have proven, they were likewise unsuccessful. Peace and good will to men, was the proclamation heralded by the angels to that generation; they were not prepared, however, to receive such blessings, and they were only enjoyed by the few who obtained them through obedience. Jesus and his disciples were aware that this would be the case—they were aware that the world would not receive and enjoy this love, because they would not receive the principles by which alone it could be produced. They prophesied, therefore, to that generation, and described the confusion and troubles that would follow the rejection of the principles of his gospel—the feelings of enmity and hate that would prevail, because of the withdrawal of that love which Jesus said should characterize his people. The inhabitants of the earth would be so utterly devoid of it, Jesus prophesied, that wars, rumors of war, commotion and bloodshed would be common; that nation would rise against nation, and kingdom against kingdom; and that wickedness would be in the ascendant and triumph.

These results were to be in consequence of the nations ceasing to be obedient to his gospel; for, if they were obedient to it, they would be his disciples; and, if they were his disciples, they would enjoy this love and it would be apparent in all their actions, and through it men would know they were his disciples. But, notwithstanding this falling away which was to take place, and the consequent loss of this love, the prophets, looking down the vista of future time, through the spirit of revelation and prophecy, saw the time when the principles, so long lost from the earth, would again be restored, and love and its concomitants, peace and harmony, again begin to reign in the hearts of the children of men; when the foundation would be laid for the introduction of that happy era that they had striven to usher in; when universal love and peace would prevail; when the time would come that it would be unnecessary for one to say to another, know the Lord—for all should know him from the least to the greatest—and when the earth should be filled with the knowledge of God. Their experience had taught them that, to bring about these desirable results, a perfect system would have to

be restored—a system of power recognized by the Lord—and they knew that anything short of that would be insufficient. Therefore, they prophesied of its restoration to the earth by means of a new covenant that he would make with man,—and it was not only to be new, but it was to be everlasting also; as the prophet says, it was to be unlike the covenant which the Lord made with Israel when He brought them out of Egypt, which covenant they brake. They also described its advent as a marvellous work and a wonder, which, though it might be declared unto many, they would not believe. John, while on the Isle Patmos, also beheld in vision its restoration again to the earth by an angel, and records it, in the 6th verse of the 14th chapter of his Revelations, as an event to be fulfilled at a period subsequent to that in which he wrote. It was to be the everlasting gospel,—the same gospel which John, himself, then preached, but which was to be driven from the face of the earth by man's transgression and wickedness. This corroborates the words of Jesus to his disciples, when he said that this gospel of the kingdom should be preached in all the world, for a witness unto all nations, before the end could come. Of course, when he said "*this* gospel of the kingdom," he meant the gospel which he and his disciples then preached: a gospel of gifts and blessings, the obedience to which would cause peace and joy, with love such as the Savior commanded his disciples to have, and which none but they who kept his commandments could have. Under its influences men would cease to desire war, contention and bloodshed. And if the nations would receive and cultivate it, they would not rise against each other in deadly strife, for they would bury every feud, and seek to promote good-will and harmony by being of one heart and mind.

Eighteen centuries have elapsed since the utterance of the commandment we have quoted, yet it has lost none of its truthfulness; it is as correct a sign by which the disciples of Jesus may be recognized to-day, as it was when given by Jesus to them. It is true that it is not commonly enjoyed or witnessed, neither has it been for centuries; but this is in consequence of the total departure of the people from the principles by which it could be obtained. The disciples of Jesus were to be known by it, consequently when men ceased to be his disciples they ceased to possess or exhibit it. Every reflecting man who has carefully perused the

Scriptures, must have been struck with the great disparity there at present exists between the systems called Christian in these days, and the system known by that name in the days of the apostles. But why this change? Why is it that nations, professedly Christian, go forth to battle with their neighbors, who also profess to be Christians—in utter contempt of the commandments of Jesus to his followers to love one another—offering up prayers to the same God, in the name of the same Jesus, through ministers of the same church, that each may be victorious, although arrayed in deadly hostility against each other? Why is it that societies and individuals carry out the same principles in their intercourse with each other? Do these things follow because the Lord has changed, and ceased to bestow the same Spirit and blessings which he so abundantly bestowed in former days upon his people? Surely not; but this state of things exists because men have ceased to observe and believe in the pure principles of the gospel of Jesus. To restore these principles once more to the earth—to reveal them again in their purity that man might obtain the Spirit which confers this love to which we have alluded, and that the words of the prophets and apostles might be fulfilled, the Lord has committed his priesthood unto man in these days, and revealed the fulness of His gospel from the heavens by the administration of angels, and the same effects follow its present dissemination that followed its dissemination in the days of old.

CONVERSIONS TO "MORMONISM."

MAY 3RD, 1856.

"Jules Remy says:—Three-fourths of the Mormons have been drawn into the camp of the Prophet by the irresistible influence of delirious and long hallucinations. When we had once learned the mystifying causes of the majority of the conversions, we understood without difficulty the tenacity of the Mormons for their faith, and the unexampled sacrifices which they make to the cause of the church. How should they [not] remain true to their creed when the powers of heaven and earth conspire to support them and it? Who would expect to convert a Mormon after knowing that he has not only, as he believes, the historical and intellectual evidences for the truth of his faith, but also the evidence of a special revelation to himself by miracles? Thus it happens that if, at last, you refute anything he can say in argument, he at last replies, 'No! I am right. I have seen, I have heard, I can not doubt.'"

The above we clip from the *Chronicle*, into which paper it was translated from the *Echo du Pacifique*. In this short paragraph an attempt is made to give the rationale of "Mormonism," and, in the estimation of the writer, it is no doubt a very ingenious and satisfactory way of accounting for the remarkable tenacity with which the "Mormons" adhere to their religion, in contempt of the many sacrifices they have been called upon to make. He says, "Three-fourths have been drawn into the camp of the Prophet by the irresistible influence of delirious and long hallucinations," and, therefore, it is useless to attempt to shake their faith by argument. But, we would ask, can not the remaining fourth, who have not partaken of these delirious hallucinations, be induced, by the potency of argument, to renounce their belief in this system, the adoption of which calls for so many sacrifices? To attribute the conversion of the "Mormons" to this cause is simply ridiculous. It is well known that thousands of elders, of different habits and temperaments, go forth to various places preaching the principles of "Mormonism," and this has been the practice for years, and still the same effects flow as when first preached; the same unity exists, and the same, and even greater reliance is placed in the words of the Prophet, than was placed in his words when they first became acquainted with the principles. If these results are produced by delirious and long hallucinations, and the

peace, good order, industry and perseverance so characteristic of the people and which are so permanent, are also produced by them, we could wish such hallucinations were more commonly enjoyed.

Neither the Prophet, apostles nor elders of the Latter-day Saints, from the commencement of their labors in proselyting the people, until the present, have had the slightest occasion to resort to any other aid than that afforded by the Scriptures, joined with the testimony of the Spirit, to convince people of the truth of their doctrines. They have ever discarded the aid of excitement, and condemned its use in converting men to a belief in the doctrines of the gospel. We speak knowingly when we say, that the "Mormons" have calmly and dispassionately investigated the evidences advanced in favor of "Mormonism"—have thoroughly tested it by reason and by Scripture, and have brought every faculty of their minds, with all the light they could obtain from every source, to bear upon it, before they embraced it as a truthful system, and a system for which they could, when necessary, make any and every sacrifice. Being members of almost every church in Christendom, with their traditional and educational prejudices strongly prepossessing them in favor of the churches with which they were identified, it is not reasonable to suppose that they would, without convincing and reasonable evidence, lightly lay aside their former belief and associations to join themselves to a people who were despised and scoffed at on all hands. That they have investigated the subject to a very great extent, and have not been entirely controlled by delirious hallucinations, is borne witness to by the writer of the above paragraph himself, in a former communication to the *Echo*, in which he states that he was astonished, when conversing with the "Mormons," at the thorough knowledge they all possessed of the Bible. A system of this kind, which contemplates such innovations on the established modes of religion, could not be preached throughout the length and breadth of the United States and Europe without exciting controversy of the most unrelenting and determined kind; but, notwithstanding the numberless attempts that have been made to refute the arguments and doctrines of the "Mormons," they have been abundantly sustained and vindicated, and have, from such ordeals, always triumphantly emerged. To this may be ascribed its wonderful spread, and the tenacious adherence

of its believers to its principles, and not to the mystifying causes which he sets forth.

His remarks above can be applied with as much propriety to the believers in the gospel in the first century as to us. Had he lived at that time and been a Pharisee or a member of any of the sects of that day, and an opposer of the doctrines and system of Jesus, and had undertaken to have written anything about them, what more suitable language could he have used to have described the causes of their conversion than contained in his paragraph above? Were they not drawn by, what an anti-Christian might have termed, "the irresistible influence of delirious and long hallucinations"? Did not precisely the same "mystifying" causes prompt them, as they do the "Mormons," to be tenacious of their faith, and be willing to make "unexampled sacrifices also to the cause of the church"? Did they not know that they not only had the historical and intellectual evidences for the truth of their faith, "but also the evidence of a special revelation" to themselves "by miracles"? They were also able to say that "they were right; that they had seen and heard, and, therefore, could not doubt." Would they not be wicked if they did not remain true to their belief, and did not testify that they were right, and the doctrines they believed were the product of the Deity, if they had seen and heard, and had received special revelation from Him to themselves on the subject? We cannot imagine how a Latter-day Saint, or a saint of former days, after receiving definite and reliable intelligence and knowledge from on high in relation to the truth of their doctrines, could pursue any different course, or bear any different testimony, than that ascribed by him to the "Mormons." And that he should attribute these things to delirious hallucinations or madness, when he will not believe it to be what it really is, is what might be expected, when it is remembered that Festus, when he heard a similar testimony from the great apostle of the Gentiles, not being able to confute it or satisfactorily account for it in any other way, concluded that it must spring from a delirious hallucination, and that he certainly was mad and beside himself. It was as ingenious a way of accounting for the tenacity of Paul for the faith, and for the unexampled sacrifices he had made for the cause of the church, as this *philosopher* has adopted in accounting for the same peculiarities in the "Mormons."

"Mormons" and "Mormonism," and their Opponents.

MAY 3RD, 1856.

In the last issue of the *Golden Era* we notice another article of the series of editorials on "Mormonism and the Mormons," in which the writer states, in answer to our retort requesting more than mere assertion for their statements, that "having never assumed the province of building up religions, they will not devote themselves to the task of pulling them down." "Religion," he says, "can neither be substantiated nor contradicted! Enshrouded in mystery at its origin, time but exaggerates its virtues and obliterates the doubtful circumstances of its birth." The "Mormon" doctrine, however, he thinks, is of such recent origin, that its progress is not so much a matter of history as of remembrance; and his idea is "That all the tricks resorted to by Joseph Smith in the working of miracles—in resurrecting the dead by burying live men in coffins, with tubes through the earth for supplying the subject with air; in walking on the water by ingeniously arranging a plank platform two inches below the surface; the finding of the Book of Mormon,—the coinage of a poetical lunatic, with its alterations and elaborations by the prophet"—are still fresh in the minds of many. He is of the opinion that it is "useless to attempt to sum up the evidences of these tricks against it." "Mormonism," he says, "cannot be proven to be false, although much, very much, may be told to favor such a position."

In their second article on this subject they threateningly said, because we presumed to dispute their assertions made in a previous article, that "they were prepared to acquaint the world with many facts bitterly unpalatable to Mormonism generally." Not wishing, by our silence on the subject, to tacitly admit the existence of such facts, and desirous also of defending ourselves against the wicked and unfounded calumnies to which they gave utterance, we called for these facts so "bitterly unpalatable," if they really were in their possession, and wished them to give these things publicity; but all that they have produced is what has been alluded to. If, by the reiteration of these old, ridiculous and oft-

refuted stories, or by their bare statement that the polygamy of the "Mormons" is dark and damning, they imagine that they have shown with complete success why it should not be recognized as a religion, we are compelled to acknowledge that we are fully of the opinion that it must be to their own satisfaction alone, as we think that, so far, their attempt has proved a decided failure. Do they have the idea that by repeating these slanders they prove the assertions contained in their articles to be true? Would they consider the truth of the doctrines of Christ invalidated by the recital of that well-told lie, perpetrated and perpetuated by the pious old Pharisees, that, instead of Jesus having risen from the dead, as his disciples said he had, the latter had come by night, while the guard slept, and stolen the body away? In those days this passed for as complete a trick to humbug the people, as Joseph Smith's walking on the water or raising the dead; but it would be considered absurd at the present time to produce such lies—the stealing of the body of Jesus, etc.—as arguments to disprove Christianity; and yet it is no more absurd than it is to adduce these fabrications about the "tricks of Joseph Smith," which they hint at, as arguments against the system of Jesus—or "Mormonism" as it is frequently called—which he taught. The one story is equally false with the other.

It would seem, from some of the remarks of the writer of the article in the *Era*, that he is an infidel in his views; but we miss the tone of research and reasonable argument evinced by the generality of infidels in their writings upon such subjects. He deals largely in assertion and condemnatory remarks, but avoids proving the wholesale, sweeping charges made in the previous articles, by saying, "It is useless to attempt to prove a man wrong who is determined to think himself right!" But, admitting that the "Mormons" are composed of this class, (which, however, is by no means the case,) are there not others who might be benefited by the production of these evidences? If the grave charges they have made have any foundation in truth, there must be an abundance of evidence to support them. A system that is composed of "knaves, cattle and horse-thieves, and who sanction the commission of crime in their teachings," surely give ample room for criticism in their published works. Evidences must abound in their writings, if all these charges are true, that will be sufficient

to condemn them, without having recourse to these trumped-up stories, which have been rebutted and disproved times without number, and the falsity of which has been made apparent to every candid, unprejudiced man, by the whole course of the people from their rise up to the present time. "Mormonism" can not be proven to be false upon the evidence of such inventions; neither can the "Mormons" themselves be persuaded that the system they have embraced is wrong, if the doctrines are not disproved. They did not embrace it on such evidence, neither can it be expected that they will forsake it on such; unless, indeed, through transgression of the laws of the Lord, they lose the Spirit which obedience to His commandments bestows. People who may be inclined to investigate the doctrines of the "Mormons," will not be deterred by his talk about their all being "rascals, thieves, cut-throats," etc.; their intercourse with the people will speedily disabuse their minds in relation to these falsehoods, and they will see that they have been belied and misrepresented; and they will, therefore, look with suspicion and distrust on the remainder of these stories, and not allow them to have any weight in their minds. Men gain nothing, therefore, by such attacks. "Mormonism" is not in the least injured or retarded by it. They may struggle against it, and use every effort to put it down; but it is the truth of heaven, and, therefore, will progress and fulfil its predestined mission. And, as sure as the Lord lives, and reigns in the heavens, every plan that may be laid to thwart or stop its progress, will be the means of accelerating its onward march.

When we answered their articles we had no disposition to get into a newspaper war, although we by no means dreaded it; but to have permitted their assertions to have passed unnoticed and unchallenged would have been, in our opinion, criminal in us. When we called for those facts that were so unpalatable, with which they had threatened us, we were satisfied that they would not be forthcoming; we really expected more, however, than has been advanced. They have made broad and unqualified statements, which cannot be authenticated, because they are utterly false.

ARGUMENTS ADDUCED AGAINST "MORMONISM."

MAY 10TH, 1856.

WE have been greatly amused, at various times, at the strange ideas that many individuals have in relation to the "Mormons" and their belief. Those who have had but little opportunity of learning what their views and practices are, have imbibed the opinion that they are but little less than ogres, and that their religion is a strange jumble of Paganism and Mohammedism, mixed with a little Christianity—enough to make it pass well—and that it sanctions robbery and murder, and permits its believers to indulge in almost every species of wickedness, without restraint. These ideas may not be very generally entertained by the people of this State, as their close proximity to, and intercourse with the "Mormons," have taught them differently; and many, though, to a very great extent, ignorant of the principles of their religion, are satisfied that, as a people, they are virtuous, good citizens, and peaceable, accommodating neighbors. But there are numbers who have not had these opportunities of becoming conversant with the "Mormon" character and belief, whose only source of deriving information about them has been through the fabulous and exaggerated accounts given about them and their doings in the public prints, and who, consequently, have the idea that it is really dangerous to venture among them or have anything to do with them. Such individuals may be convinced to the contrary when they have the opportunity of investigating the doctrines for themselves, and becoming acquainted with the people. For such ones we have hope; as they are under the influence of prejudice—instilled into their minds by the current rumors—and from which, if they are honest, improved facilities of learning more about the people will deliver them. But there is another class, who, although possessing abundant opportunities of investigation, persistently adhere to the idea that "Mormonism" is false. With them it is a foregone conclusion that the "Mormons" are corrupt, and their doctrines entirely unworthy of notice. Having settled in their own minds that they can not be anything but evil, they

will not allow the thought to intrude itself, that there is a possibility of the "Mormons" being right, and these stories, which have aroused their prejudices against them, being misrepresentations. No; such things, they think, must be true. Joseph Smith must have been an impostor, and his system a humbug; and they are by no means chary about asserting that such is the case. It is easier to make assertions, however, than it is to sustain them. This is readily discovered when these individuals are asked to assign their reasons for making these allegations, or when they are asked if they have investigated the subject of "Mormonism." "Investigated Mormonism! Paid any attention to the arguments and ideas of the Mormons! Why, the idea is preposterous. We do not recognize their system as a religion, and, therefore, we do not consider it worthy of investigation. We have read everything written by their enemies, showing forth their errors and corruptions, and we are satisfied, without further investigation." They inform us that "Joseph Smith was a notoriously bad man—a cheat, licentious man and drunkard; that he had recourse to every species of fraud to establish the idea among the people that he was a prophet; and that his followers, the Mormons, are murderers, thieves, and grossly immoral, and do not scruple at committing the grossest crimes against reason and humanity to accomplish their ends. All these things we believe—because their enemies have said so."

This, if not in the exact words, is the tenor of the replies given, when questions similar to the above are propounded; and it is the evidence upon which nineteen-twentieths of those who have so much to say about the "Mormons," predicate their opposition. To reason with such individuals, is useless. To bring forward the evidence of other parties to rebut the testimony which they assert they have in their possession, and upon which they make their statements—or for any number of witnesses to back up this testimony by their affirmations, which makes unimpeachable evidence—is also useless. "Mormonism" must be wrong anyway, with them, evidence or no evidence. Almost every person who has embraced "Mormonism" has found out these things by experience. They became "Mormons" because the doctrine was both Scriptural and reasonable. They believed that Jesus Christ was the Son of God, repented of their sins, were baptized for the

remisssion of them, and had hands laid upon them for the reception of the Holy Ghost, because they were satisfied and convinced that these principles were the doctrines of Christ. They were not taught iniquity, neither did they embrace it; but, on the contrary, covenanted to forsake it. But their friends, filled with pity because they are so deluded, instead of showing them their errors in embracing these principles, immediately commence a tirade about the corruptions of the "Mormons," and ridicule them for their folly in hearkening to or believing anything that Joseph Smith or his followers might say. They may plead honesty of purpose, having embraced the doctrines through pure motives, and request to be shown where they are erroneous; but they may plead in vain; it is very rarely that one can be found who will attempt, devoid of bigotry, to bring forward Scriptural evidence to disprove these things.

It no doubt seems strange to many, that there should be so much hostility and opposition manifested towards the "Mormons," if they are as innocent, and practice as pure principles as they state that they do. This appears strange to them, because they imagine others to have the same feelings that, they fancy, they themselves have—that they would not be guilty of injuring an innocent people, or be found opposing their practice of pure principles. These acts, they believe, would be utterly repugnant to them, and they imagine that these feelings would not be so commonly indulged in, nor these acts so commonly perpetrated, towards the "Mormons," were the latter as innocent as they profess to be. This may appear plausible and convincing to them; but is it, in reality, a correct criterion by which to judge, and arrive at conclusions? We think not. If the people could become fully possessed with the knowledge that "Mormonism" is true, and that the "Mormons" are a pure people, they might, perhaps, oppose neither the "Mormons" nor their doctrines; but herein lies the difficulty. The people have preconceived ideas of what is correct doctrine, and they are not willing to admit that anything, that comes in contact with their opinions, can be correct. "Mormonism" does come in contact with these opinions, and, consequently, it is set down as a heresy, and its believers classed as poor deluded fanatics: their innocence or guilt is not measured by the light of truth, but by the prejudices

of their judges. Mankind deceive themselves when they imagine they are willing and prepared to receive all truth. No doubt they sincerely think they would receive it; but they are not well calculated to judge themselves in this matter. History affords us no precedent of this kind, upon which to base such an idea. Mankind have never been willing to receive pure and unalloyed truth. Whenever it has been bestowed upon them, it has been administered in small doses, and has been more or less alloyed, or they would not receive it. In fact, it has been given "precept upon precept; line upon line; here a little, and there a little." The more truth a man taught, the greater aversion of the people to him and his doctrines; especially has this been the case when the people among whom he made his appearance were inflated with the idea—as the present generation, for instance, are—that they were well posted up in the principles of truth. It mattered not whether the truths advanced were, what we are pleased to call scientific or religious—whether the discovery of a continent was involved, or the discovery of a principle of theology, opposition was sure to attend it. If men could have the privilege of selecting the principles which they might consider truthful and palatable, and if they could also have the privilege of selecting the medium through which it should come, there would be but little difficulty in their minds; but these are privileges the Author of truth has never seen fit to grant unto them; he has his own plan of revealing truth, and has selected his own instruments through which it must be revealed.

It is no evidence, therefore, because the "Mormons" are persecuted and opposed, or because so many speak all manner of evil about them, that they cannot be innocent. If this were to be admitted as evidence, then the apostles of Jesus could have been condemned on the same grounds, as we are told that they, with their brethren, were everywhere spoken against.

ORDINANCES TO BE OBEYED.

MAY 10TH, 1856.

THE idea is becoming very prevalent that it is unnecessary for man to conform to any particular law, or obey any ordinances, to secure to himself glory, happiness and exaltation in the kingdom of God. Many are of the opinion that if they only live a moral life, and do not violate any civil law, but pursue an honest and upright course, everything will be all right with them, independent of the observance of ordinances. This idea has no doubt been engendered in the minds of many, in consequence of the strife and contention they witness around them in the religious world; one contending that his views and doctrines are correct; while, on the other hand, his neighbor, whose views and doctrines are in many respects dissimilar and opposed to his, contends that he is right, and that men must believe as he does to be acceptable. This state of things has produced a feeling in them to stand aloof from all these sects, and to pay no attention to ordinances, but rather trust to meritorious actions and a correct course of conduct between them and their neighbors, as the means of insuring them an entrance into the kingdom of God. In some instances, also, it may have been caused by the popular fallacy, taught by many who style themselves teachers, that belief on the Lord Jesus Christ is the all-important requisite—with, what they phrase, change of heart—to obtain remission of sins, and that the observance of the ordinances is a mere matter of form, as they are non-essential to salvation. Although an individual who does not believe in obeying ordinances, but who is moral and conscientious, is more to be admired than the man who, though obeying ordinances, is neither moral nor conscientious, yet this does not make the ordinances nugatory. Such a man we may admire; but, though we may admire and prefer his honesty before the hypocrisy of the other, yet this does not argue that the observance of ordinances ought to be slighted, or that he would not be still more admirable and preferable were he obedient thereto. Neither can mankind, if ordinances have been made obligatory, be justified for refusing to become obedient to them because

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there is a spirit of contention and strife indulged in by *professing* followers of Christ. This will not be a sufficient excuse to offer for neglect in these matters. If a correct knowledge of what is requisite and necessary could not be obtained, then men might escape condemnation; but when light is sent into the world, and a way made plain by which men can obtain a correct knowledge of the ordinances to be obeyed, if they do not attend to them they are in a position to be condemned, and their condemnation will be just. That ordinances were considered obligatory and very necessary to be attended to in previous ages, very few, with the Bible before them, will attempt to deny. The sublime example of obedience exhibited by Jesus, with his memorable words, when he went to John at Jordan to be baptized, must of itself be a sufficient evidence that he considered them necessary and binding. He, the son of the Eternal Father, by whom the world was made, although a holy and perfect being, considered it necessary to be obedient to the ordinance of baptism, in order to fulfil all righteousness. Humiliating as many would consider it in these days to go forth and be buried in water by baptism, the Son of God did not think it beneath him to thus evince his respect for and obedience to the commandments of his Father. And he taught his disciples to do so likewise, and to teach the necessity of obedience to this ordinance, with others, to all who should believe on his name.

A Saul might hear the voice of the Lord from heaven, or a Cornelius be blessed with the ministration of a holy angel; but, though they had been thus favored, to fulfil and comply with all the requirements of the Lord, it was necessary for them to be baptized to obtain remission of sins, that they might become the recipients of the Holy Ghost through the ordinance of the laying on of hands, and be enabled to walk in newness of life. If they had not complied with this requirement, they would not have been in a suitable condition to have entered into the kingdom of God; for Jesus expressly says, that, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." He, himself, was born of the water when, at the time of his baptism by John, "he came up straightway out of the water," and then, also, he received the baptism of fire and the Holy Ghost, or the birth of the Spirit. Jesus became a pattern for all

those who believe in him, and are desirous of keeping his commandments, to follow. A moral, upright and conscientious course of conduct does not exempt them from following him in obedience to these ordinances, it only renders them more worthy of them; neither does a course of this kind, apart from obedience to the ordinances, prove sufficient to "fulfil all righteousness," or to please the Lord. How inconsistent it would be for this obedience to be necessary in a pure and holy being like Jesus, to fulfil all righteousness, and unnecessary in sinful and fallen man! Men may persuade themselves that they believe and love Jesus, but to evidence this belief and love, they must keep his commandments; "For this," the apostle says, "is the love of God, that we keep his commandments."

Though members of different sects may contend and disagree in relation to what are the commandments of Christ, yet his commandments are plainly laid down in the Scriptures, and when taught by those having authority, accompanied by the Spirit of God, every honest heart will be convinced of their truth, and of the great necessity there exists for men to become obedient thereto. They will see that to please God and secure an admittance into his kingdom, it will be necessary to believe that Jesus Christ is the Son of God, to repent of their sins, be baptized for the remission of them and have hands laid upon them for the reception of the Holy Ghost; and they will find that these are the ordinances, and the only ones, too, through which men can be inducted into the church of God, or among those whom he recognizes as his people. On the day of Pentecost, when the multitude, believing that Jesus was the Son of God in consequence of what they saw and heard, cried out to the apostles to know what they should do to be saved, these were the requirements made known unto them, and which they obeyed, and by obeying obtained the blessings peculiar to His people. These things were proper to be observed in those days, and they are also proper for mankind to observe in these days. The Lord is an unchangeable being, and his laws and ordinances are also unchangeable; he has established and pointed out the way by which men may come unto him, and it is the only way that they can tread with safety.

THE ANTICIPATED CONSTITUTION.

MAY 17TH, 1856.

THE anticipations indulged in by many of the editorial fraternity in this city, for some time back, in regard to the Constitution of the incipient State of Deseret, have at length been gratified. The long-looked-for document has arrived, and Utah's convention, contrary to the expectations of many, has produced an unexceptionable Constitution—a Constitution eminently republican and tolerant in all its features, and one to which the most critical and fastidious can take no exception. A feeling of disappointment is apparent. It was expected that the "Mormons" would frame a Constitution that would be perfectly at variance with everything liberal and republican, and in which all the obnoxious features of the phantom, which they have conjured up in their own minds as being "Mormonism," would be incorporated. Many of our cotemporaries in this city, seem to be perfectly at a loss to comprehend how it can be possible that the "Mormons" should draft so liberal and consistent a Constitution, and still believe as they do. They seem to have the idea that "Mormonism" and republican institutions, with free toleration, are irreconcilable; and they persist, in the face of the strongest testimony to the contrary, in that belief. It is with great reluctance they will even admit that the "Mormons" have framed a good Constitution; and, where they do make this admission, they seem to be determined not to let the "Mormons" have any of the benefit of it, if they can help it, for they immediately commence decrying the sincerity of their intentions, and painting in vivid colors the ulterior objects they have in view, and intend to carry out, when the opportunity presents itself. It is not so much with what the "Mormons" have done, that such individuals find fault, as it is with what they intend to do. They may have been loyal, may have been a law-abiding and order-loving people from their rise up to the present time, but they will not admit that they have been so from principle; they imagine that the "Mormons" only await the time when they will be sufficiently strong to go forth, Mohammed-like, and compel belief in their

doctrines at the point of the sword. Absurd as this idea is, being completely irreconcilable with the well-known antecedents of the people, it is the only idea they will entertain; and the only way in their opinion to avert it, is to stop the progress of "Mormonism."

We are a people who believe in revelation. We believe that the Lord can and does bestow knowledge in relation to future events upon his people. We also believe that Lucifer can reveal unto his servants the knowledge which he possesses. And the knowledge which he possesses teaches him, that if the system of God now established upon the earth, commonly called "Mormonism," prospers, it will eventually break in pieces and crush his power and dominion which he now holds on the earth in the hearts of the children of men. Many profess to be able to predict what the future of "Mormonism" will be, yet they will not acknowledge for a moment that the Lord bestows such knowledge in these days; therefore, if they have not received the knowledge, through which they make these predictions, from him, they must have derived it from the opposite source. There must needs be an opposition in all things; and, without doubt, Satan is doing all in his power to oppose the progress of that kingdom whose increase and greatness is the diminution of his; and we are aware, that with the abundance of falsehoods and incorrect ideas with which he impregnates the minds of those who will give heed to him, there is also considerable truth mingled. Men predict the truth when they assert that "Mormonism" will increase and spread; and their statements that it is something to be dreaded, are also true, when applied to the evil one and his satellites; but there is nothing about it to be dreaded by good men,—men who are desirous of seeing righteousness and good order established in the earth. Such individuals have nothing to dread in the progress of "Mormonism."

Who are the individuals that are found arrayed against "Mormonism"? Are they not of the same class as those with whom Satan had power in ancient days, when the Lord raised up a people on the earth? While this Church was in its infancy, and comparatively unknown, numbering but few members within its fold, this class of individuals manifested the same feeling of dread and apprehension that they now possess. They could then,

as they profess to be able to do now, predict what the future of "Mormonism" would be; but their master, the devil, always contrived to keep them in ignorance of the means through which these results would be accomplished. To point out the means would be revealing too much. He did not tell them that this gospel would spread, and would gather in its hundreds of thousands, by virtue of its own intrinsic merits, accompanied with the blessing and Holy Spirit of the Lord bestowed upon its propagators and converts; but, he filled their minds with the idea that all these results would be brought about by cunning, intrigue, base alliances and the force of arms. It is a curious fact, that, in the early days of "Mormonism," when the "Mormons" had not been charged with any of the acts upon which men at the present time pretend to base their opposition, those who came in contact with it and opposed it, had the same feelings of embittered hostility that those who oppose it now have. They imagined then, as they do now, that in every move the "Mormons" made they had a sinister object in view. They were determined to put an evil construction on the most innocent transactions, and they watched them with the greatest jealousy. The "Mormons"' assertion of their independence was as much apprehended and was thought to be as near at hand in those days, as it is in these days. They thought, then, that the "Mormons" were only waiting for a favorable opportunity, and a sufficient increase of numbers, to assert their independence, and throw off all allegiance to the Federal Government; and they still think so. They thought, then, that they were tampering with the slaves in Missouri and the Indians on her frontiers, and were forming an alliance with these races for revolutionary purposes; and they still think so about our intercourse with the latter. Our residence of ten years in their country, without the exhibition of the least symptom of this being our intention, has not been sufficient to convince them to the contrary. They still tenaciously cling to these ideas; and they will continue to cling to them—although all our acts bear testimony to their falsity—until they go down to the grave, or until they cease to give heed to the spirit by which they are now actuated.

It is in this spirit that some have viewed the Constitution of the State of Deseret. They admit that it is republican in form

and essence, and contains nothing inconsistent with the Federal Constitution; but their scrutinizing observation(?) pierces through the covering which it affords, and divines the purposes of the "Mormons" after they obtain admittance into the Union as a State! They profess to be very much afraid that the "disgusting doctrines" of the saints will be engrafted upon the fundamental law, and their "corruption" be spread abroad to the contamination of the people. How sanctimoniously they dilate on these evils!—while, at the same time, they, themselves, are as guilty of corruption and abomination as Satan desires them to be. They are anxiously straining their vision to discern the mote they imagine to be in the "Mormons'" eye, without appearing to notice the beam that is in their own. As it is in San Francisco so it is throughout the world, those who raise the greatest hue and cry about "Mormon" corruption, are the very individuals who are the very individuals who are guilty of the identical acts they are desirous of fastening upon the "Mormons." Such individuals appear to be in perpetual dread of this people; and, though they affect to despise them, they can not divest themselves of the presentiment that they will eventually triumph. Their presentiments are correct. The triumph of "Mormonism" has ceased to be problematical with us—we know it will continue to triumph. It is a glorious consolation that we have, that, whether men deal out invective and abuse, or praise and flatter us, whether they oppose or aid us, whether we are admitted into the Union or refused this privilege, "Mormonism" will progress, and will continue to enroll under its banner all those who love the truth and are desirous of keeping the commandments of God.

AN ATTEMPT TO ASSASSINATE AN EDITOR.*

MAY 17TH, 1856.

SAN FRANCISCO has been in a state of the most intense excitement since Wednesday afternoon, in consequence of an attempt having been made by James P. Casey, editor of the

* I have inserted this article, more for the purpose of explaining the cause of the uprising of the San Francisco Vigilance Committee—allusions to which are made in subsequent articles—than from any interest the article of itself possesses. Mr. King, the gentleman alluded to in this article, was an old resident of California; but, previous to his establishing the San Francisco *Evening Bulletin*, was comparatively unknown to fame. In the short space of a little over seven months, he had, as editor of that paper, by his remarkable fearlessness and the vigor and pungency of his articles, made his name familiar to every reading man in the State of California. He waged an unrelenting, uncompromising and successful warfare against fraud and corruption in high places; and while these qualities rendered him the dread of those whom he assailed, they pleased the masses, and gave him a popularity and influence unprecedented in the history of the press in California. The old Vigilance Committee (an organization unknown to the constitution and laws of the State, but which had sprung into existence a few years previously, and had taken upon itself the duties of trying and executing offenders against the laws) of which nothing had been heard for some time, suddenly resumed its old functions and, calling for volunteers, in a few days enrolled the majority of the active population within its ranks. The authorities of the city and State were overawed by their union, numbers and determination, and were quite powerless to oppose their measures. They took Casey—the murderer of Mr. King, and another murderer by the name of Cora, who had shot a leading citizen a short time before– under an armed escort of several thousand of the Committee, led by the Executive Committee, who were unarmed, and lodged them in the Committee rooms. They were tried and condemned to death by the Committee, and, on the day of Mr. King's funeral and while the procession was marching with his body to the place of burial, they were hanged from the windows of the Committee rooms. This organization maintained an active existence for three months, during which time several individuals were tried, condemned and hanged under their authority, and a very large number banished from the State, and shipped to the Sandwich Islands and to the Eastern States of the Union. As the Committee was threatened with the interference of the forces under the control of the Federal Government, and some slight efforts were made to organize a reactionary party, under the title of the "Law and Order" party, they surrounded their rooms with a rude fortification composed of bags of sand, piled one on another, through which peeped the muzzles of cannon, commanding all the approaches to their quarters. They continued to reign until they disbanded, however, without having any serious opposition.

Sunday Times, to asassinate James King of Wm., editor of the *Evening Bulletin*. It appears that an article appeared in Wednesday's issue of the *Bulletin*, in which Mr. King alludes to Mr. Casey in the following language:—

"The fact that Casey has been an in inmate of Sing-Sing prison in New York, is no offence against the laws of this State; nor is the fact of his having stuffed himself through the ballot-box as elected to the Board of Supervisors from a district where, it is said, he was not even a candidate, any justification for Mr. Bagley to shoot Casey, however richly the latter may deserve to have his neck stretched for such fraud on the people. These are acts against the *public* good, not against Mr. Bagley in particular, and however much we may detest Casey's former character, or be convinced of the shallowness of his promised reformation, we cannot justify the assumption by Mr. Bagley to take upon himself the redressing of these wrongs. This case of Bagley's has caused us much anxiety, and we should have been pleased to have withdrawn, cheerfully, his name from the list alluded to, but we cannot conscientiously do more than express our gratification at the assurances we get of his present conduct, in which we trust he will persevere. As to the Casey fight, we suggest to Mr. Bagley if he can explain that away, it would not be amiss to do so, and he can have the use of our columns for that purpose."

After the publication of this article, Mr. Casey called at the editorial room of the *Bulletin*, and asked the editor what he meant by its publication; telling him that he was willing that all his acts since he had been in this country should be investigated, but was not willing that his previous acts should be raked up. King asked him if he was done; if he was, to leave. Casey then told him, that he should say through the columns of his paper what he pleased, and, if necessary, he should defend himself; and then left. Shortly afterwards, Mr. King left his office, and was met by Casey near the corner of Washington and Montgomery streets. As King approached, Casey cried out, "Draw and defend yourself," and, immediately throwing off a short cloak which he wore, presented a navy revolver, when they were but a few feet apart, and shot King in the breast, the ball passing through his body. When he received the wound he exclaimed, "I am shot," and staggered into the Pacific Express Office. Casey was immediately hurried off to the station-house and locked up. In a few minutes after the assault, the street was densely packed with men, all in the highest state of excitement; and, as soon as it was ascertained that the assassin was at the station-house, a rush was made there by the whole crowd, with cries of "hang him," "hang him," etc.

For greater security he was carried in a carriage, by the officers, from the station-house to the county jail; and to defend himself while in the carriage, he was armed with a brace of revolvers! During the evening the most tremendous excitement prevailed throughout the whole city. On Montgomery street, where the people had assembled in immense crowds, several exciting speeches were delivered, and strong appeals made to the people to avenge the blood of their fellow-citizen who had been so inhumanly shot down. From there they adjourned to the Plaza; but for want of leaders, no organization was effected. The military were called out, and repaired to the jail, where they remained throughout the night, and, by their presence, deterred the people, who had assembled in large numbers, from making an attack upon it. On Thursday morning the old Vigilance Committee met together, and came to the conclusion to have the names of those who wished to join, registered. Thousands signed their names, pledging their honors to carry out whatever determination the majority should come to. Great reliance was placed by the populace in the action of the Vigilance Committee. On Thursday afternoon the following placard was posted up:—

"EMERGENCY OF THE MOMENT!—TO THE PEOPLE!—FRIENDS AND FELLOW CITIZENS, LEND ME YOUR EARS!—The time was, when, in San Francisco, many among us, law-abiding men, regretted the acts of the Vigilance Committee, and were willing to hope that if the law of the land had been duly supported the guilty would have met with their deserts. Since then, better experience has convinced us that the Law is here a MOCKERY; that the weak, the poor, the stranger, may pay his misdeeds by the forfeiture of his liberty or his life; but the rich villain, the powerful gambler, supported by his rich confederates, laughs at the impotence of the law, and stalks through our streets with bowie knife or revolver to work out his wicked will, conscious of a 'friend at court,' who will screen him from his deserts!

"Patience is a virtue, but there is a point beyond which it degenerates into cowardice. Obedience to the law is the duty of every citizen; but when the law is effete, or its protection becomes tyrannical, RESISTANCE becomes the duty of FREEMEN!

"Such is the PRESENT EMERGENCY, to our view. The Law and its Courts are a farce; murder stalks amongst us, AND MUST BE CHECKED. Then up, friends, and let the majority of the people TRY THE PRESUMED MURDERER, and then, if he be guilty, EXECUTE!

"BRUTUS."

The streets have been lined with people from morning till night, the scenes of the past few days being the only topics of

conversation. The bulletin boards of the different papers have been surrounded by throngs of eager people, anxious to learn all they can in relation to the action likely to be taken in the matter. All feel that the time for action has arrived. It has now to be decided whether peaceful and law-abiding citizens can be shot down with impunity in the streets like dogs, and their murderers allowed to go forth uncondemned and unpunished, or whether the majesty of the laws shall be vindicated, and the assassin receive the just punishment of his demerits. The people have now to decide, whether they will arise in their majesty and strength, and thoroughly cleanse the judgment seats and courts of justice of the land from the impurity, injustice and corruption which now abound there, or whether they will submit to have things continue as they have been. If they are but firm and united, and are determined by the expression of the popular will to hurl these office holders, who do not respect either the laws of the land or their constitutional obligations, from the positions of trust and responsibilty which they now occupy, a change for the better will soon be apparent, and matters will mend. But if these things are not done, if vice and crime are allowed to thrive unmolested and unchecked, if the blood of the innocent and unoffending can be spilled without restraint, and the murderer be permitted to again go at large and seek fresh victims, as has been the case heretofore, then woe unto this city and this country, for the Lord will not permit the blood of the guiltless to cry from the earth unavenged. The cries of the widow and the fatherless, made so by the demoniacal psssions of men, will not ascend to his ears in vain; he will visit, with scourges, the people who will permit such things to take place in their midst without taking means to remedy them.

We have had but one opinion of the diabolical attempt there has been made to take the life of Mr. King. With order loving men there can be but one opinion. It was a dastardly and atrocious attempt to silence a man, whose "faults" have been to speak the truth, on many subjects, too plainly to be palatable. We do not think that Mr. King is faultless, or that he has not been injudicious, in some respects; we would be doing him injustice, however, did we not give him credit for fearlessly and manfully speaking out, regardless alike of the smiles or frowns of the corrupt, in opposition to every thing that he deemed wrong. He

has battled earnestly and zealously to expose iniquity and to defend the rights of the people, and if he has erred, it probably has been for lack of knowledge, and not from a disposition to intentionally do wrong. Mr. King, throughout the whole of Thursday, was quite rational, and hopes were entertained that he might recover. Yesterday, however, the physicians made an examination, and pronounced his situation critical. He is surrounded by kind and anxious friends, and his wife, though in a delicate situation, has been unremitting in her attentions upon him ever since he was wounded.

THE ONLY SAFE PLAN OF REFORM.

MAY 24TH, 1856.

THE occurrences of the past nine or ten days, in this city, have been of the most exciting nature. The people have been so much interested that almost the total suspension of business has been the consequence; and the public mind has been so sated by the events taking place around them, that a feeling akin to apathy has been manifested on every other subject but the great and all-absorbing one which has occupied men's minds since the evening of the 14th. Even the unwonted detention of the Mail steamer, that, under other circumstances, would have excited the most lively apprehensions for her safety, has failed to attract attention or thought. Her arrival, bringing news, as she did, of the fearful accident on the Isthmus, which involved the fate of so many loved ones, elicited only a slight degree of interest, so completely were people's minds pre-occupied with the scenes by which they were surrounded. The people, however, are beginning to breathe more freely, and they think that more peaceful times are to be hereafter enjoyed. The behests of the Vigilance Committee have been complied with, and a terrible retribution has been exacted for the blood which was so recklessly shed. Men

imagine, now, that the stream of crime will be arrested, and that, henceforth, justice will be impartially administered; they look for good order to prevail, and expect that the leaven of iniquity, which has been so long at work, diffusing its poisonous influence throughout society, will be effectually neutralized. The question naturally arises, are the measures that have been adopted in the present instance sufficient to counteract the baneful influences that are at work, producing anarchy, confusion and bloodshed in our midst? Is the remedy sufficiently powerful for the disease? Men predict an entire change for the better, and the inauguration of a new era, dating from this revolution. There will, most assuredly, we trust, be a change, and the open violation of the laws in so flagrant a manner will no doubt be checked; but will this be permanent? Have the causes which produced this almost universal corruption in high places, been removed? Are men any more honest, or any less revengeful and likely to take life, than they were previous to the organization of the Vigilance Committee and the enforcement of its decrees? The little effect these stringent measures have had in restraining the effusion of blood upon slight provocation, was apparent a few days ago, when, for a blow with the open hand, pistols were drawn, and blood would undoubtedly have been shed had not the bystanders interfered. Until these feelings are eradicated—until men reform and put away every evil thought far from them, these things will continue to be. We have no hesitancy in predicting that, unless this reform does take place, and the people do repent of their sins with full purpose of heart, turn to the Lord their God, and seek to do his will, these evils will continue to increase, despite the Vigilance Committee and every other measure of the like kind, until a man that will not take up arms to defend himself against his neighbor, will have to flee, or perish. It is plain to be seen that this state of things is fast being brought about, and no other plan than that laid down by Jehovah can avert it. If men really want reform, let them begin at home, and seek to cleanse and purify themselves—forsaking sin, and bowing themselves down in humility and meekness before the Lord in obedience to his commandments. If we had the power to make ourself heard by the whole of the inhabitants of this city and country, this would be our cry; and until they do these things they will seek in vain for peace and

quietude—they will not be found. Schemes of reform may be agitated, and men may propose projects by which a better and happier state of things may be established; but if they ignore this scheme—the scheme devised and instituted by Supreme Wisdom for the amelioration and benefit of mankind, their efforts will be ineffectual. Who can object to this plan of reform; or who can propose one better adapted to bring about the desired end? To repent of one's sins, is to forsake them; to be baptized by the proper authority, is to receive a remission of them; and to receive the imposition of hands, by those holding the power, is to enjoy the Holy Ghost, which will teach men to deal justly, walk uprightly and love one another, and will be the means of uniting their hearts as one. This is the scheme of reform the Lord originated, and the adoption of it will, most assuredly, bring about these much-to-be-desired results. Through the rejection of this plan peace has fled, and the evils we now witness around us are the consequences.

LETTER FROM DRYTOWN

MAY 24TH, 1856.

DRYTOWN, AMADOR COUNTY, MAY 14TH, 1856.

MR. GEORGE Q. CANNON:—

I AM not much acquainted with the tenets of the Church of Latter-day Saints; in fact, the little I do know, has been chiefly gleaned from the columns of the WESTERN STANDARD. My limited information will not permit me to either admit or deny the correctness of your teachings, yet I like the bold and manly tone of your paper.

Mormons, I find, are made of the same kind of material as Methodists, and are quite as much entitled to a fair and impartial hearing. The hue and cry against them is not the proper source from whence to derive correct knowledge; the enemies of an organization are not, usually, fair exponents of its objects, aims, or designs. My doctrine is, an open field and fair fight; truth, when left to combat freely with error, will, like oil, mount uppermost; and Mormonism, if not of God, cannot stand the test.

You court inquiry, challenge investigation, and demand close scrutiny into "what is surely believed and practiced" by the Latter-day Saints; I, therefore, proceed to briefly touch upon a trait, believed to be, very common among them. While they cherish a belief in the doctrines of their Church, they seem ashamed of the faith within them, and are frequently heard to disavow having any faith or sympathy in common with Mormonism. Away from Utah they become divested of moral courage, and, like Peter, deny what they deem essential to salvation. I speak generally, and, of course, admit there are honorable exceptions. One, a woman of this place, well deserves to be mentioned; she possesses both the courage and ability to maintain what she regards as the right. Actuated by a spirit similar to that which animated Paul, when he reasoned of righteousness, temperance and judgment to come, she fearlessly vindicates her church, and of its orthodoxy entertains not a doubt.

The sickly professors who quail and cower, lest the tenor of their faith might be inferred, are not imbued with the principles, by the propagation of which any reformation is to be wrought. Mormons may be self-sacrificing and very devotional in the Territory of Utah; but they certainly divest themselves of these characteristics very easily when abroad. The tried and true are entitled to respect, no matter how much one may differ from them in opinion, while the others merit the contempt which hypocrisy usually begets.

I Remain, Very Respectfully, Yours,

G. W. SEATON.

We insert the foregoing communication, that those who may have witnessed this trait, to which the writer alludes, in some who are known to have once belonged to the "Mormons," may know our feelings and views in regard to such individuals. The trait which Mr. Seaton touches upon, although, doubtless, witnessed by him in many persons, is not in reality common among the "Mormons." They are by no means ashamed of the gospel of Christ, for they know it to be the power of God unto salvation; and they firmly believe that, whosoever is ashamed of Jesus Christ and his words in this adulterous generation, of him also will Jesus be ashamed. Therefore, this being their belief, no good, consistent "Mormon," or, more properly, Latter-day Saint, will ever exhibit the trait which Mr. Seaton has noticed. Their belief and professions will correspond; and, instead of being ashamed to be known as Latter-day Saints, they will glory in the title. The fact that these individuals disavow having any faith or sympathy in common with "Mormonism," is, of itself, a sufficient evidence that they are no longer worthy of the association. We, as a people, disown all connection with such men; they may be

from us, but they are not of us; and we feel confident that, if their course is noticed, it will be seen that, while they profess to cherish a belief in the doctrines of the Church, their actions contradict all their professions. To be a Latter-day Saint in truth, and to be recognized as a member in good standing in the Church, a man must pursue a different course to this. If he lives up to the teachings of his religion, he *will* pursue a different course, and the consistency of his faith, professions and practices will be visible. If this class of individuals, alluded to by Mr. Seaton, were to be taken as a specimen of the "Mormons," this trait, with many others equally bad, might be thought to be very common among them; but they are not a type of the people. There is one peculiarity, however, about the "Mormons," and the opinions men have in relation to them, that is not perceivable in any other denomination. Men may be born and raised in Presbyterianism, Methodism, or any of the numerous *isms* by which we are surrounded, and afterwards dissolve the connection with them, and forsake the practice of their doctrines, and they will no longer be known by the name of the people to whom they formerly belonged; but this is not the case with those who have once been "Mormons." "Mormons" they were, and "Mormons" they will continue to be; the name will stick to them, however much they may endeavor to get rid of it. Although every action of their lives may be at complete variance with the doctrines of the Church and the practice of its members who are in good standing, yet, in too many instances, they are saddled onto the whole people, and they have to bear the reproach of the acts of men who have no more claim to the name of Latter-day Saint, or "Mormon," than Satan has to the title he was known by before he was cast out of heaven.

As our correspondent's intercourse and acquaintance with the "Mormon" character increases, he will discover the truth of our remarks. He will learn that all worthy of being called Latter-day Saints, or "Mormons," are both as devotional and self-sacrificing outside of the boundaries of Utah, as they are inside; and that, wherever they are, they will be the exemplification of their religion. Strict attention to all the duties of a saint is expected and required of every "Mormon"; and when they regard these, and give heed to the spirit of their religion, they will never be found

neglecting their devotions, nor disavowing their faith. Those who do these things and still profess to hold a standing in the Church, do, as Mr. Seaton truly remarks, merit the contempt which hypocrisy begets, and the nominal membership which they may have, is held on a very precarious tenure.

A MARVELLOUS WORK.

MAY 31ST, 1856.

IT has been remarked by ancient writers, particularly by several whose writings form a portion of the Book embodying the former history of this continent and its inhabitants, that through apparently trivial, unimportant and insignificant means, the Lord has brought to pass the greatest and most stupendous works among the children of men. The history of our race attests the truthfulness of their words; for, whether we trace the operations of the Lord, in his dealings with mankind, as delineated in the sacred histories now in our possession, or turn to the history of mankind as set forth and depicted by men who laid no claim to inspiration, we are forced to acknowledge that the greatest events, fraught with the most momentous consequences for good or evil, have sprung from causes that, when viewed in the abstract, were very trifling. To convince ourselves more fully of the truth of this axiom, we have only to look around us, and witness the effects produced by the proclamation of a young man, a little over a quarter of a century ago, that he had obtained possession, through divine instrumentality, of a record which revealed the long-hidden secret of the origin of the inhabitants of this continent, and had also received the power to translate this highly important work into the English language. This young man was Joseph Smith; the record which he obtained was the Book of Mormon. From this insignificant beginning, a marvellous Work has been accomplished—a Work that will affect, for weal or woe, the inhabitants of the earth, in proportion to their obedience or

disobedience. In consequence of its humble commencement, and the small degree of importance attending its announcement, numbers have fallen into the belief that the success which has attended its propagation has been accidental, and that Joseph Smith, himself, had no idea, at the commencement of the Work, that "his imposture" would have such a wonderful effect and be productive of such incalculable results. Were they fully conscious of the truth that, through small and simple means, great things are brought to pass by the Lord, or, were they acquainted with all the circumstances attendant upon the ushering in of this dispensation, they would never harbor such an idea. Joseph Smith was fully aware of the importance of the Work which he was the instrument in the hands of God to bring forth; its consequences were plainly revealed unto him by the messenger who committed to him the record. He informed him that, after the translation of the record by him, the Lord would give the holy priesthood unto some, and they should begin to proclaim these things and baptize by water, and have power to give the Holy Ghost by the laying on of hands; and "Then," said he, "will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow the church; *but it will increase the more opposed, and spread farther and farther*, increasing in knowledge till they shall be sanctified, and receive an inheritance where the glory of God will rest upon them. * * * Your name shall be known among the nations, for the work which the Lord will perform by your hands shall *cause the righteous to rejoice and the wicked to rage;* with the one it shall be had in honor, and with the other in reproach; yet with these it shall be a terror, because of the great and marvellous work which shall follow the coming forth of this fulness of the gospel." After receiving so definite a revelation as the foregoing, in regard to the great consequences involved in the establishment of the Work in which he was engaged, he could not possibly be ignorant—even if the Jewish Scriptures, which contain so much information in relation to it, had been withheld—of the important position that he was destined to occupy, if he kept all the commandments of God. Although he did not live to see these things all literally fulfilled, and though he, probably, did not witness the day that his name was known among all nations, in

consequence of the Work the Lord had performed by his hands, yet he received the assurance, previous to obtaining the record, that the knowledge which it contained should go to every nation, kindred, tongue and people under the whole heaven. Since his death, the fulfilment of these things has rolled steadily on; the record which, at the time of his death, was only known in the English language, has gone forth to other nations, and has been read by a great variety of people in other tongues; and, as every item, connected with this prophecy or revelation, pertaining to the past, has been fulfilled to the letter, so we may, with all safety, affirm that every thing pertaining to the future will, in like manner, meet with as perfect and literal a fulfilment.

The evidence advanced in favor of the divine origin of this record, and that Joseph Smith was divinely appointed and inspired, is accumulative and incontestable; it is continually before our eyes. The revelations the Lord deigned to give through him, though published years before their fulfilment, and at a time when, acccording to natural appearances, their fulfilment was, to say the least, extremely improbable, are being daily verified. Never, at any previous time in the world's history, has a prophet come forth having stronger evidence to support him in claiming to be a servant of God, in possession of the Spirit of the Lord, than has this prophet. It was necessary that it should be so, that this generation might be left without excuse. The Work was to be a great and mighty one; and though, in the commencement, the means seemed inadequate to produce it, yet, like the tree, grown from the mustard seed, of which Jesus spoke, it is destined, eventually, to overshadow the earth and afford shelter to all who are willing to accept of it.

DESPOTISM IN UTAH.

MAY 31ST, 1856.

IT is a mystery to us, how men, occupying prominent positions as journalists, and who profess to be well posted up in the history of the times, can give utterance to the idea, which we occasionally see advanced, that the people of Utah are completely bound, hand and foot, body and soul, under a tyrannical despotism, without the power to extricate themselves from that position, by leaving the territory, or doing anything else that is the inalienable right of freemen to do, unless it meets the mind of their superiors in the Church. To assert, as a weekly paper of this city (the *Golden Era*) lately has done, that the professors of the "Mormon" faith are under the constant surveillance of the spies of the Church, or, that the threat of assassination deters them from exhibiting the disaffection which they feel, and prevents them from hurling defiance at "Young and his cut-throat minions," is simply preposterous, and totally at variance with everything reliable that has been written or told about the people. What men can expect to gain by perpetrating and publishing such malignant perversions, that every one, who is in the least informed on these subjects, must know to be such, we cannot divine. Such reckless fabrications betray a malicious and contemptible spirit, as their originators must be aware that they are utterly false. Who does not know that there are hundreds of men leaving the Great Salt Lake country, every season, for the east and the west? And if there are any there who wish to leave, they are as much at liberty to do so as they would be were they in California; and yet this paper says that one-third, at least, of the professors of the "Mormon" faith would, if they did not have the fear of assassination before their eyes, renounce the religion to which they are held unwilling converts. A few weeks ago it was stated, in this paper to which we allude, that nine-tenths of the converts to "Mormonism" were knaves, etc.; now, it appears, the editors have had more recent intelligence, for, by some means, not set forth by them, "one-third, at least, of the Mormons" have become suddenly transformed, in their estimation, from knaves to

honest men, and are now only kept from renouncing "Mormonism" through the fear of the omnipresent spies of the Church. A few weeks ago the "Mormons" were, with scarcely an exception, if we may believe them, a pack of cut-throats, subsisting by plunder, etc.; but now, they have suddenly ascertained that the minions of Governor Young are the only cut-throats, and have obtained information through which they know that there are men of property in Utah who dare not, on the peril of their lives, or the sacrifice of all they own, leave the Territory. We cannot conjecture how these different statements of theirs can be reconciled, or how they can escape the charge of falsification; unless, indeed, they consider they are licensed to say everything bad about the "Mormons" they possibly can, without the slightest regard to facts or testimony. To draw the long bow, and to deal as largely in romance as they evidently do, when they attempt to write about "Mormonism" requires a good memory,—if not gifted with that necessary qualification, a reperusal of their previous articles is necessary, or they will inevitably lose their credit for consistency among reflecting and discerning men.

We are aware that, in noticing these foolish and untruthful statements, we are bestowing more attention on them than they deserve; but, emanating from the quarter whence they do—from a paper professing to be the leading weekly in the State—they demand exposure. With the "Mormons," themselves, such statements pass unheeded,—even those who have never lived among the people have sufficient penetration to understand, at a glance, the spirit by which they are dictated; and all, who bestow any reflection on the subject, must perceive that such a state of things cannot possibly exist. The Territory of Utah is not walled in, nor completely secluded from outside influences and intercourse. Since the first discovery of the gold in California, there has been a constant stream of emigrants passing through Utah to this State, and if any portion of its inhabitants were disposed to leave, they have had abundant opportunities of doing so. These gentlemen state that they *know* a man of property dare not leave the Territory; will they cite us to the instance where they have been unlawfully detained there? Were they fully conversant with "Mormonism," they would know, that, instead of measures being taken to prevent the disaffected, whether men of property

or otherwise, from leaving Utah, the people have always felt that the community has been benefited by their absence, and would, therefore, never be guilty of interposing force to deter them. We think that it would be a good plan for writers, who are striving so zealously to give the people all the knowledge they can about the despotism under which the "Mormons" are living, to give their readers, at the same time, a little insight into the secret of the "Mormons'" unity, and their freedom from litigation, broils and bloodshed. It is universally conceded that, with all their "corruption" and "fanaticism," they enjoy these blessings to an unparalleled extent; and we conceive that it would be a work of philanthropy to make known the causes which produce these results. Will not some individual, out of the numbers who profess to know all about the "Mormons," step forward and do this? The State of California is noted for the number of its *pious*, *self-sacrificing* and *Christian* ministers, who are devoting the whole of their time in endeavoring to suppress vice, inculcate virtue and institute a better order of things; but it is remarkable that, with all their labors, and the vast outlay of money there is made to carry out their plans, they are immeasurably behind the "Mormons" in accomplishing the objects to which they profess they are devoting their lives. Their labors have been useless and unfelt.

Comparisons are proverbially odious; but we can scarcely refrain from instituting a comparison between the situation of the two people—the people of California and the people of Utah. The land of one filled with bloodshed, crime and violence; while the other is enjoying a complete immunity from these evils, and order and harmony everywhere visible in all their proceedings. Probably some of these writers on "Mormonism and the Mormons," can explain the cause of this palpable difference. If despotism produces the good order and harmony witnessed among the "Mormons," we have an idea that it would not be a bad move to engraft a sufficient amount of it into our republican institutions, in this country, to produce similar results. If men would but reflect, there would be no need for lengthy argument to prove to them that these absurd and ridiculous statements, made about the "Mormons," are false. Can an evil tree bring forth good fruit? Will a pure stream proceed from an impure fountain? Is it possible that Utah, if her inhabitants were as wicked, and

her government as despotic, as they are represented to be, would have less crime and bloodshed committed within her borders, from the time of her settlement up to the present, than there has been frequently committed in one week in this State? We leave it for just and virtuous men to decide.

FUTURE PROSPECTS OF SOCIETY.

JUNE 7TH, 1856.

A SINGULAR state of society exists in this city. San Francisco is declared, by the Chief Magistrate of the Commonwealth, to be in a state of insurrection, and he is now taking measures to suppress it and to maintain the supremacy of the laws. The Vigilance Committee have been commanded to disband, and to permit law and order to once more resume their sway; instead, however, of doing so, they are still increasing their numbers, and manifest a determination to abide the issue. The work of recruiting the militia, in obedience to the Governor's proclamation, for the maintenance of the laws and to sustain the constituted authorities, is also progressing; and we now have the prospect, if both parties maintain the attitudes they have assumed, of being surrounded by all the horrors of civil war. We do not, in reality, anticipate such a result; there are too many interests involved, and the leaders of both movements have, themselves, too much at stake to precipitate such a collision. There are, doubtless, numbers of sanguinary individuals, who would like to see such a struggle; but the majority are not yet sufficiently callousedto calmly take steps to bring about the terrible results which must, unavoidably, follow the shedding of blood. If Governor Johnson had acted as a man holding so high and responsible an office should have done, he would have made the move he has now made, upwards of two weeks ago. If this step is necessary now, and he is obligated, by his oath of office, to issue his proclamation, to all good citizens, to come to the rescue of the laws

and constitution now, how much more necessary was it that he should take these steps when he was down here, previous to the attack upon the jail, and the capture of Casey and Cora by the Vigilance Committee? He is certainly a "day behind the fair" in his movement; it is like "locking the stable after the horse is stolen." Casey and Cora have been taken, tried and hung. These men were taken under the Governor's nose, and yet he never raised his finger nor his voice to prevent it. If this movement is an insurrection, then was the time to have nipped it. Had he then taken the stand which, as the Executive of the State he ought to have taken, and contended for the laws, and pledged himself to the people that he would see them properly administered, he would not have been unaided; and, although he might have been in the minority, he would have had the good feeling and satisfaction that always accompany the correct discharge of duty. To do now what ought to have been done then, evinces vacillation and puerility unworthy of a man holding such a station.

San Francisco has long needed a purgative. Since 1849, it is said that FOURTEEN HUNDRED lives have been taken by violence; and, for all this vast amount of bloodshed, but two or three have paid the penalty exacted by the laws. Ballot-box stuffing, illegal elections and fraud of every kind, it is now apparent, have been practiced to an unlimited extent, and the most corrupt venality has characterized, with a few exceptions, the officers of the city, county and state governments. It is notorious that, in this city, a rich or influential murderer could not be condemned, neither could an honest man be elected to office. It is a source of astonishment how a people, possessed of any of the principles of honesty and love for freedom and justice, could have remained so long passive under such a state of things. The confidence of the people, in the present administrators of the law, was entirely destroyed, and they have had recourse to the dangerous experiment of creating a tribunal, unknown to and unrecognized by the constitution, and investing it with extraordinary powers to carry out their wishes. The success of the experiment, in this instance, causes men to overlook the fact that it is a dangerous precedent to establish, and one which cannot fail, if used as such hereafter, to be productive of disorder and confusion. The moderation and fixedness of purpose, with which, in this instance, the Committee

have pursued the object they have had in view, have excited the admiration of their opponents, and disarmed those who, otherwise, would have loudly protested against such an unconstitutional assumption of power. While we cannot but admire the unfaltering and undeviating course the Committee have taken, we cannot but deplore the necessity there has existed for such an organization. Had the man, whose right it is, by virtue of his position, arisen in the majesty of his office and taken measures to have these corrupt and venal judges, and other officers, unceremoniously ousted from their offices, provided for the election of others, and vindicated the laws and made them honorable in the eyes of the people, we are of opinion that this organization would have speedily gone down, as the necessity for its existence would have been removed, and men would have been perfectly willing for justice to have been administered by the due course of law. The constitution and laws, however imperfect they may be in some respects, are amply sufficient, when properly carried out, to meet the exigencies of every case such as caused the late outbreak. The great difficulty, however, is to get good, honest and incorruptible men to fill these offices, and it will continue to be the difficulty; for, unless the people do turn to the Lord their God with full purpose of heart, repent of their sins and seek to do His will, corruption and venality, with the disorder and injustice which always accompany such things, will increase, and no earthly remedy that may be prescribed will be able to prevent it. Upon what grounds can men expect to see a thorough change, so long as they discard the aid of the Lord? There are but few who have not been taught to believe that He is God in the Heavens above and that he is likewise all-powerful on the earth beneath; yet he is as much ignored, as though he did not exist. Men would, almost, as soon expect power to be exercised in their behalf by Jupiter, Baal, or any other mythological being, as by Jehovah. What does all this betoken? Does not this state of feeling, with the corruption that exists and is continually increasing, give evidence that God is not in their thoughts, and that his Spirit is not in their hearts?

Everything that we witness around us, proclaims, in language that cannot be mistaken, if heeded, that nothing short of divine power can reform the evils and abuses with which society at pre-

sent abounds, and that, unless they are reformed, destruction is inevitable. The transactions of the last few weeks will, no doubt, have a tendency to check the exhibition of the depravity which is fast gaining ground; but it will not extirpate it. The seeds are too universally diffused for such a method to be successful in killing them. This generation will, most assuredly, find that the revelations and prophecies, given through ancient and modern prophets, will be fulfilled every whit. They have informed us that calamities, pestilence, wars and destruction should come on the inhabitants of the earth—that the wicked should slay the wicked, and that fear should come upon every man; and this, because they transgress the laws of God and give no heed to his counsel. The increasing probability of the complete fulfilment of all these things, the most sceptical must admit. These evils are increasing, and approaching, so gradually, that men are deceived; they still hope for better times, and confidently expect that the measures they devise will bring them about. Vain and delusive hope! The irrevocable decree is recorded in heaven, and has gone forth, that peace shall be taken from the earth; and discord, confusion and perplexity must take its place. If peace and good order, hereafter, prevail among the inhabitants of the earth, they must be obtained through obedience to the commands of the Lord.

CIVILIZATION IN THE EAST.

JUNE 7TH, 1856.

THE time for the regeneration of the East, through the medium of Christianity, appears to have arrived. Poor and benighted Turkey, will now experience the benefits of the civilization of Christendom. By a firman of the Sultan, the Giaours are granted many privileges heretofore denied them, and the "dogs" can now advocate their "infidel doctrines," in Turkey,

without hindrance. Not only are Christians to be emancipated throughout all Turkey, but the Jews also, and the highest political places are to be open to all alike. The Jews are to be free in their own land, for the first time since their great captivity; they are not, however, to enjoy a separate national existence, but are to be permitted to reside in it as natives and as landowners, and to occupy what they purchase. This is a grand and significant step towards the accomplishment of prophecy in relation to the restoration of Judah. Though the nations of the earth, with their rulers, give but little credit, or ascribe but little agency, to the Lord, in the events that have lately transpired in eastern Europe, yet His hand is plainly distinguishable in it all, and they are but the unknowing instruments in accomplishing His purposes. He has said that he will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first; and it surely must be fulfilled, though wicked and unscrupulous rulers and nations be the means used—as was Nebuchadnezzar, king of Babylon, and others, to fulfil his purposes in olden times—to bring it about. It is written that the wrath of man shall praise Him. The doughty champions of Christendom, therefore, surrounded, as they are, with all the "pomp and circumstance of glorious war," are but as puppets, in the hand of a master-power, to be moved and influenced, and the whole of their actions controlled, to bring about His designs.

Though everything will be ordered aright, in the providence of the Almighty, yet we really feel inclined to pity the poor Mussulman, now that the barriers are broken down which have, hitherto, preserved him from the advances of the crafty and overreaching Frank. The East will now be flooded with western civilization, with its attendant train of vices and evils, and the Turk will now have a chance to become acquainted with the much vaunted blessings (?) of monogamy, and can compare them with the results attending their antiquated system of marriage. The benefits they will derive from this intercourse will be of a very doubtful character. The Christianity of the 19th century is too shallow, and powerless of good, to benefit the Turks, and, unless they wish to progress farther in corruption and licentiousness, they will not be very likely to accept the proffered boon. They can gain but very little by the intercourse. The effects of Chris-

tianity, in the nations who are now so anxious to have the barriers removed which restrict its dissemination among the Turks, are not such as to recommend it very highly to the consideration of the latter. They have, hitherto, despised the Christian, and, if they continue to preserve their old views and ideas of honesty, the intercourse they may hereafter have, will not be very likely to dispel the feeling. If the spirit of proselytism were equally rife among both parties, Christian Europe might be the greater gainer of the two by the abolition of the restrictions which have, heretofore, prevented a full and free intercourse, as the Turks—Mussulmen, and believers in the Koran, though they are—possess many traits that they would do well to imitate. An English paper, in alluding to the prospect there now is in the East for the introduction of Western civilization, makes the following pertinent and truthful remarks :—

"How is it that this boasted Christian civilization of ours is so false, so artful, so tricksy? Can anybody explain this, and can they explain how Mohammedan delusion and imposture have made the Turks a people so simple and honest in money transactions? Is not this a mystery,—that truth should produce a family of falsehoods, and falsehood a family of truths, and that the serpent should thus put his tail in his mouth and make both ends meet? This world is a funnier place than most people are aware of. Never was a truer word spoken than that of the Book, that the devil is the god of it. But nobody seems to understand this. We scarcely ever met a man who had any idea of its meaning.

"After all we cannot help being vastly amused with the ridiculous pretensions of the Western world. It calls itself Christian, as Punch calls himself handsome. There is scarcely a single feature of Christianity to be found in it. Just take the sermon on the mount and compare it with Christendom ; or take the parables, or any other part, or the whole book. There you are told not to avenge yourselves; to return good for evil; to forgive injuries seventy and seven times repeated; to give money to him that asketh, and to lend to all who want to borrow; to take no thought for to-morrow; to make no provision for the future; to submit quietly to injuries; to suffer yourselves to be beaten without retaliation; to go not to law with one another, but rather suffer wrong; to rejoice in tribulation; to mortify the flesh; to care not for earthly things; to avoid luxury in meat, and drink, and dress, and style of living; to call no man master, &c. All these injunctions are most deliberately disobeyed, and the man who tries to obey one or more of them is actually regarded as a fool, while that which is not commanded at all, in the New Testament or the Old, is insisted upon as the test of orthodoxy and Christian piety! It is the most curious fact in the whole volume of history. There is scarcely any thing that pious people insist upon that is mentioned in Scripture at all; whilst that which is commanded, is evaded, denied, and resisted in the most ingenious and

ridiculous manner. Even the Quakers are as wordly-minded as if they were Pagan priests. There is something droll in it. But the drollest thing of all is this mongrel set of people, with false name and false pretensions, praying for the downfall of Mohammedan imposture, and going to the East, to regenerate the old world and bring the inhabitants within the pale of Western civilization and light of truth! Edward Irving used to say that Popery was the masterpiece of Satan. But if he had merely enlarged the idea of Popery and included its offspring, he would have been nearer the truth, and much less one-sided and uncharitable. The whole thing, throughout, is one compound piece of perplexity infinitely ravelled, and darkness that may be felt, and which the rushlight of any species of 'doxy' cannot penetrate. But it will disappear when the sun rises, and it is an old prophecy of Mohammed's that in the latter days it rises in the West. So say the Hindoos. They are right."

There is more truth in the foregoing paragraphs than men, as a general thing, are willing to admit; they are certainly broad admissions for a Christian Englishman to make; they are admissions, however, that every thinking, candid man must make, when he reflects upon the present state of Christendom. The prophet's words will apply, with force, to their situation, when he says that "darkness shall cover the earth, and gross darkness the people;" and it is with this darkness that Turkey is about to be *blessed.* Heaven have mercy on the poor Mohammedans! Mohammedism is surely bad enough, but when, to its evils, are added the evils of modern, apostate Christianity, the poor wretches, its believers, will be overwhelmed. If Turkey is to be enlightened, give her a system that will be productive of a better state of things than at present exists in her midst. To present her with the Bible, and then preach up the popular Christianity of the present day as corresponding with it, is farcical in the extreme, and will but excite the ridicule and contempt of the unbelieving Turk. Such propagandism never has conferred, nor is it possible for it ever to confer, any real or permanent benefit on any people.

THE GATHERING OF THE LATTER-DAY SAINTS.

JUNE 14TH, 1856.

The Latter-day Saints, since the establishment of their Church, have had to contend with a continual stream of ridicule, persecution and jealousy, in consequence of their belief in, and practice of, the doctrine of the gathering. The most unfounded and ridiculous stories have been circulated, from time to time, in relation to the designs they have had in view in thus assembling their proselytes in one body. The popular idea has been—where men have condescended to speak or write on the subject, with but an imaginary insight into the motives and intentions of the people in thus congregating together—that they are nourishing designs inimical to the Government, and are only waiting for a convenient opportunity, to throw off the guise of friends, and to come out, open and avowed enemies to the republican institutions under which they have been born and sheltered. Years ago, when the society was in its infancy, and its numbers insignificant, this idea was indulged in to a very great extent, and it was thought unwise and unsafe to permit us to remain on the frontiers of Missouri, as it was feared that we intended to form a coalition with the Indians, and, if possible, overturn the Government. Although years have passed since we endured the consequences of this cruel jealousy, and our subsequent acts have conclusively disproved all these notions, yet that same feeling of suspicion and dread still haunts the minds of many, and they can see nothing, in the progress of "Mormonism" and the gathering together and increase of its converts, but the growth of a dangerous and unnatural power, that is destined, if not checked, to overshadow our glorious land—to subvert its free institutions, and spread ruin and destruction upon all who, unfortunately, come under its influences. Were we not confident of the innocency and integrity of our intentions, and did we not know that these unjust suspicions and feelings were what we might expect, we, probably, would feel differently in regard to them; but we know that we are not the only people who have had to contend with these evils, and it is, at least, consolatory, to know that we suffer in noble company. Mankind do

not realize, in this instance, any more than previous generations did when placed in similar circumstances, that this gathering of the people together, in this manner, is a plan of the Lord's, and something that will have to take place, sooner or later, to fulfil the prophecies recorded in Holy Writ. The religious world have perused the prophecies, contained in the Scriptures, with great satisfaction and pleasure; they have expounded them with fervor, and have pictured with glowing imagery, the peace and happiness there would be enjoyed when they were fulfilled; but they have mistaken the means through which this glorious consummation was to be brought about. In the plenitude of their zeal they have imagined, that the schemes devised by them are the ones through which the peace and knowledge, that the prophets have said were to prevail so universally, would be brought about. They have spared no pains nor expense in their attempts to bring about this state of things. Societies of every description have been organized—every auxiliary that could be made to aid has been used, and sea and land have been literally traversed to fulfil these predictions—to bring about this reign of peace and knowledge. Yet, we have only to look around us and observe the situation of that portion of the inhabitants of the earth most favored by these efforts, to become satisfied of their utter futility. Peace, to them, is still far distant; and true and definite knowledge, concerning the Lord and his purposes, appears to be decreasing rather than otherwise.

It must be evident, then, that mankind are deceiving themselves when they imagine that, through their present schemes, these things are to be accomplished. What nearer, we would ask, are the inhabitants of the earth, to-day, to the enjoyment of these much-to-be-desired blessings than they were centuries ago? War and rumors of war are increasing, and men's hearts are failing them for fear of the things that are coming upon the earth. But how are the words of the prophets to be fulfilled? Must they fail in this instance, after speaking so truthfully, and foretelling so accurately, in relation to everything in past times that has taken place, or must we look for different measures to be adopted to bring to pass these events? Must the children of earth always remain in their present condition? Must war, rapine, violence and murder always abound? Is there no deliverance from these

evils? Has the Lord, the all-powerful God, utterly forsaken and forgotten his creatures, or may we still hope for succor, still hope for a refuge from the impending storm? The Lord Jesus said, when he was upon the earth, that, as it was in the days of Noah, and as it was in the days of Lot, so should it be in the days of the coming of the Son of Man. If, then, the Son of God, whose word cannot fail, said this, we may hope that a place of refuge will, as in the days of Noah and of Lot, be provided, by fleeing to which, the people will escape the calamities and judgments, which, the prophets also inform us, will be poured out upon the earth. And when this way of escape is provided, to make the parallel a complete one, it will be necessary for knowledge to be bestowed, by the Lord, upon some one, to enable him to point out the way of deliverance to the people, as did Noah to the antediluvians, and Lot to those who lived in the cities of the plain.

Isaiah and Micah have foretold, in graphic language, that, previous to the time when men would beat their swords into plowshares and their spears into pruning hooks, and nation cease to lift up the sword against nation or to learn war any more, a cry should be heard in all lands and among many people, saying, "Come, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." These were to be the words of those who had become aware of the important fact, that the Lord's House was established in the tops of the mountains; and this great gathering of people from many nations to this place, that they might be taught in the Lord's ways and walk in his paths, was to be intimately connected with the great and universal peace which should afterwards prevail. The consequences of this gathering were to be a knowledge of the ways of the Lord, and a spirit of peace and unity, which should cause men to forsake the practice of war. The arts of peace would be their study, and harmony should abound in their midst. This place was to be known as Zion; and the prophet Joel has prophesied that it should be a place of deliverance, in the great and terrible day of the Lord. Now, if mankind give credence to the words of Jesus Christ and the prophets who preceded him, they must believe that a time will come, previous to the coming of the Son of Man, when a man will be raised up, as was Noah in ancient days, to

make known a way of escape and deliverance from the troubles and difficulties by which they are to be surrounded; they must believe that this place of refuge and deliverance will be known by the name of Zion; and, they must also believe, that it will be in the tops of the mountains, and that a house will be built there, which shall be styled the House of the Lord, and to which people frrom many nations shall go, to be taught in the Lord's ways and to walk in his paths. If they believed and understood the Scriptures, they would expect all these events to take place, before they would look for peace, for they are all graphically set forth by the inspired writers. It is necessary that there should be a place of deliverance of this kind, to which those who desire to learn and keep the commandments of God should flee. The true gospel of Jesus is denied and held in derision by Christendom generally, and they are fast ripening for destruction. The same spirit of unbelief and hardness of heart which characterized the antediluvians—when Noah declared that God had spoken through him and given him the power to prepare a way of deliverance, and which, also, was entertained by the inhabitants of Sodom, when Lot told them that the Lord had sent his angels to warn him of the destruction of their cities—characterizes this generation, and they close their eyes and their ears, and recklessly pursue the course they have adopted, regardless of consequences. Let a man arise, at the present time, and bear testimony that he has obtained a revelation from the Lord, by His own voice, by the ministration of an angel, by a vision or by any other means, and he is immediately denounced, by the masses, as a fanatic, entirely unworthy of notice. The fact that he lays claim to revelation, is sufficient, in their view, to justify them in condemning, without the least investigation, every principle that he may advance. He may declare as great truths as were ever taught by man, yet they are passed by unheeded—whether true or false, they are alike condemned. What must be the fate of a generation who thus disregard the Lord and the principles he reveals? If we must judge them by their fruits, we must be constrained to admit that, if the ancient apostles and prophets were *now* living in their midst, they would experience precisely similar treatment to that which they received at the hands of their persecutors when they *were* on the earth. The necessity of a place of gathering, for those who

desire to give heed to the words of the Lord, must, therefore, be apparent, as it is the way the Lord has designed to deliver his people from the inevitable consequences of practices such as are now indulged in by the world. He has predicted it by the mouths of his prophets, and it is set forth so definitely that "he that runs may read."

By a singular combination of circumstances, the Latter-day Saints now occupy a position corresponding, in every particular, with that described by the prophets. They live in the mountains, the land to which they gather is known among all by the name of Zion; a house, which they term the House of the Lord, is being reared; and the cry is heard, in all lands and among all nations where this people reside, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." These things have also been brought about through a man who was called as was Noah, and who taught the people that their gathering together, in this manner, was the will of the Lord, and the means provided by Him through which they might escape the difficulties that should overtake the world. Although this assemblage was to be composed of a heterogeneous mass of people, from different parts of the earth, brought up under different governments, with diverse creeds and traditions, yet the fruits of this movement were to be peace, union and harmony, traits which the most bitter enemies of the Latter-day Saints must admit they enjoy to a very remarkable extent. We nowhere find, recorded, a more striking and literal fulfilment of prophecy than we witness in this instance—a fulfilment sufficiently complete, in every particular, to convince the most incredulous, that the Work commenced by Joseph Smith, is the Work here pointed out. If the prophets, themselves, were living, and were eye-witnesses to the transactions now taking place, they could not have written a more truthful description than that already given by them through the spirit of prophecy. There is no more real cause, then, for jealousy regarding the gathering together of the Latter-day Saints, as they have been doing, than there was for the Egyptians, in ancient days, to be jealous of the movements of Moses and his brethren, or than there was for the antediluvians to feel so, relative to Noah's operations. The word of the Lord had to be fulfilled, and

they were the instruments chosen to fulfil it, and, if the people called Latter-day Saints do not fulfil these predictions in relation to the latter days, another people will have to do it, for, though the heavens and the earth pass away, the word of the Lord can not pass away without being fulfilled in every particular.

It must be evident to all, who reflect on the subject, that the hand of Providence has been stretched out in behalf of the Latter-day Saints, and that every device of their enemies has been overruled for their good. They were not placed in their present situation by their own choice, but by the force of circumstances; it was their only alternative, and they had to remove there to escape from the violence and oppression under which they suffered. When our unscrupulous persecutors drove us from our lands and our homes into the wilderness, beyond the borders of civilization, they had not the remotest idea that, instead of crippling us and breaking us up, they were only placing us in a situation to more perfectly do the will of the Lord and fulfil the prophecies spoken by his servants; but so it was, and they became, like the Jews of old who crucified the Savior of the world, the instruments, though unknown to themselves, of fulfilling and bringing to pass his purposes. The Latter-day Saints went to the mountains, far from the abodes of civilized man, that they might worship their God, according to the dictates of their own consciences, in peace and quietude; they now go up there with the same object in view, and all they ask is, that they may have the privilege of doing so. They have no desire to meddle with the politics of the day, neither will they be found pandering to the aspirations of political demagogues. In common with their fellow-citizens, they wish to enjoy the blessings of the government which their fathers helped to establish, and for which they themselves have given the strongest proofs of devotion and loyality. Surely, these privileges they have an indisputable right to claim, and they can not, in justice, be withheld from them. We have suffered, and still suffer, from the unjust suspicion and jealousy entertained by many towards us and our movements; we know, however, that our intentions are pure—that we have no wrong design in view in gathering together, and that our only motive is to keep the commandments of God; therefore, we feel confident that, sooner or later, mankind, generally, will have the opportunity of knowing

that our course, in these matters, has been a correct one. This knowledge, however, may come too late to be of much service to them; if they could realize it now, they would gladly move to the place which God has appointed, and would feel thankful that such a way of escape was provided.

ANOTHER THRUST AT THE "MORMONS."

JUNE 21ST, 1856.

BY the kindness of Elder John T. Caine, we have been favored with a copy of the *Hae Hawaii*, containing an article on "The Mormons in Utah," printed in the Hawaiian language. It is a rich affair, and might repay translation as an item of news, as it contains incidents, about Utah, never published in the English language, and never heard of by the people of Utah themselves; but, then, any fabrication, no matter how gross, will do for the Kanakas; they cannot read English, and detection is impossible. The writer feels disposed to shed tears—crocodile's no doubt—over the situation of the people of Utah, more particularly the females. We have read and heard so much of such hypocritical cant, from the source whence this article emanates, that we are completely sick of it. Such individuals had better reserve their sympathy for themselves, and the poor beings by whom they are surrounded. "Mind your own business," is the "Mormon" creed; and we would recommend it to the especial attention and consideration of the writer of this article. When he does that properly, he will find his time so much occupied, in the correction of the evils and the cleansing of the corruption by which he, with his coadjutors, are surrounded neck-deep, that he will find no time to pay attention to the domestic affairs of far-off Utah. Let him investigate the expedients resorted to, by many of those connected with churches over which his brethren exercise pastoral jurisdiction, to obtain the money necessary to supply the numerous demands made upon them by these same pastors,—in the shape of

sacramental oblations, quarterly dues, monthly offerings and *na makana aloha*—and, when he has made a thorough investigation of these expedients, if he confines his efforts to their eradication, remembering what Moses has said in Deut. XXIII, 18, he will have as large a field before him to labor in as the most expansive philanthropy could wish, without meddling with the "Mormons" or their affairs. When he has done this, he will be able to unfold a tale that will throw the most ingenious of his present inventions about the "Mormons" in Utah, completely in the shade. It will be a perfect illustration of the adage that "Truth is stranger than fiction."

It is astonishing that "Mormonism," or the "Mormons," cannot be assailed by any other weapons than ridicule and falsehood —that their system presents no vulnerable spot for them to be attacked reasonably and logically. One would think that, after making such bold pretensions and laying so broad a foundation, there would be some point that would be sufficiently unguarded to afford the assailants an opportunity to overturn their position with advantage. But it is not the case. Wherever the sound of "Mormonism" has been heard, you will find its enemies invariably pursuing one beaten track in opposition to it, as though they were under the influence of one controlling mind, though they may be of different nations, languages and creeds. There is no appeal to reason, Scripture or any thing else that would be likely to test its doctrines properly,—no examination of the fruit by which its virtues might be known; but it is one continual stream of the most filthy slanders and abuse, about the people, their habits and domestic arrangements. This is the case also on the Sandwich Islands. Now, there is no occasion for the opponents of "Mormonism" on the Sandwich Islands, or any where else, to go to Utah for clubs by which to kill the "Mormons." They have "Mormonism" and "Mormons" in their midst. They can examine them and it at their leisure, and witness its operations while pursuing their daily avocations. If "Mormonism" is a corrupt and debasing system, surely its effects, upon those who embrace it, cannot pass unnoticed in the different communities where it is proclaimed. On the Islands, particularly, we think there are abundant opportunities of becoming acquainted with the effects produced by "Mormonism," without having to travel three or

four thousand miles to get trumped up evidence against it. It has been proclaimed there for years, and its opponents have had every opportunity of becoming acquainted with its vulnerable points if it had any; yet we doubt, very much, whether there has been an attempt made, by a single individual of its numerous enemies, to show forth to the people of those lands, in their own language, and by Scriptural argument, the fallacies of "Mormonism." Why have they not attempted this? Is "Mormonism" really invulnerable? Is it so perfect a system that no one can be found, among the numbers of its enemies whose business it is to preach *a* gospel, who can successfully expose its weaknesses and errors, that causes them to resort to such disreputable efforts to counteract it? The position at present occupied by the "Mormons," bears witness to the utter futility of such arguments in stopping the spread of their system.

A comparison might easily be instituted—and with very telling effect, if "Mormonism" were the system they represent it to be—between the fruits produced by obedience to "Mormonism," as evidenced by the "Mormons," and the fruits of the system advocated by their opponents, as shown forth in themselves. Why not do this? Why not show the poor Kanaka—if they can prove "Mormonism" to be what they state it is—how widely the "Mormons" differ from the Scriptures in their practice, in going forth without purse and scrip—not preaching for hire—and calling upon all men to believe in Jesus, repent of their sins and be baptized for the remission of them, that they may receive the Spirit of the Lord; and then point to the course they themselves take, and show how consistent it is with the Scriptures to preach for hire, and to tell their converts that they must pay a monthly, quarterly and yearly stipend, or they can have none of the benefits of the gospel of the meek and lowly Jesus which they teach? And then, to continue the comparison, show how wrong and contrary to the Scriptures it is to do as the "Mormons" teach,—to first seek the kingdom of heaven and its righteousness, without paying attention to riches and emoluments; how wrong it is to teach that, by belief in Jesus, repentance of sins, and baptism for the remission of them, the Holy Ghost can be obtained, or any of the gifts which the Scriptures and the "Mormons" say were enjoyed by believers in other ages. Why do they not thus take up the

doctrines of "Mormonism," item by item, until they have investigated them all, and shown forth to the people, by comparison and logical reasoning, that they are antagonistic to the Scriptures. Simply, because they know it to be impossible. Were they to take this course, they, and their readers, would have to deny the Bible, or candidly acknowledge that "Mormonism" is Scriptural, reasonable, and the only system on earth which is according to the pattern laid down by Jesus and his apostles.

TWO VERSIONS OF A STORY.

JUNE 21ST, 1856.

IT is a common saying, and a true one, that there are two sides to a story, and that, to understand the true merits of a case, both sides should be heard. We were forcibly reminded of the truth and the necessity of this, in perusing the statements of the *Alta California's* Utah correspondent, in last Saturday's issue of that paper. He, no doubt, thought his reasoning very plausible, and, to those unacquainted with the truth of the circumstances to which he alludes, it may appear specious; but, to a person acquainted with all the facts of the case, his sophistry is apparent. The greatest and most self-evident truths may be so represented, or rather misrepresented, as to appear nonsensical and devoid of truth; and the actions of the best and purest of men may be made to appear base and fraudulent, by one who has the disposition to suppress every thing favorable, and to give an undue coloring to the prominent points likely to come in contact with the prejudices of the masses. We have only to remember the course pursued by the chief priests of the Jews, at the death of Jesus, to be convinced of this. Their story, relative to the body of Jesus, was specious, and had the semblance of truth, sufficiently so, at any rate, for the majority of the people to believe it. It was so much in keeping with the previous acts of this "deceiver" and his disciples, that the mass of the Jews were ready to

believe it without any testimony, other than the words of the soldiers. Such individuals had no desire to know the truth, if it disagreed with what they already believed; consequently, falsehood was palatable, and suited to their feelings, when it came in a form to build them up in the views they already entertained. They went wherever interest pointed the way; and, as the belief that Jesus was the Messiah and had been resurrected—not stolen—conflicted with their fancied interests, they readily swallowed the lie, and were duped. It seemed quite probable that men who had practiced deception for years, and tried to palm off their leader upon the people as the Son of God, the Savior of the world, would be guilty of this last crowning piece of roguery; their fraud would be incomplete without it. Had the body not disappeared so singularly, his words would have been unfulfilled, and he would have been looked upon as an ordinary mortal, not endowed with the attributes ascribed to him by his followers. It was natural, therefore, that they should have recourse to a stratagem of this kind, to sustain the pretensions of their master, and to confirm their own statements relative to the power and authority they had obtained from him. By this specious lie—that the disciples had stolen the body—supported by this kind of reasoning, which, no doubt, appeared very plausible to them, the Jews were deceived; the prejudices they had already imbibed—never having given the subject a thorough investigation—were the means of confirming them in the deception, and thus they were led, by the cunning Evil One, to oppose light and truth and their advocates, until they were hurried down to destruction; and yet they blindly imagined they were quite right, that they were doing God service, and only arresting the spread of a damnable delusion and heresy, which would involve its believers in ruin.

If this correspondent of the *Alta* would but examine himself, and the grounds he has for writing as he does, he would see that he is in a somewhat similar situation to that in which the Jews were, when they took the course to which we have alluded. He says, in writing about the situation of the people in Utah, "It is not a year since we heard it boldly proclaimed from the stand, that the Lord would curse the nation of the earth who did not embrace their gospel, with war, pestilence and famine! And that the inhabitants of the States would come up to Egypt (Zion) to

buy corn, and all people would bow before the great Prophet, Brigham Young, and acknowledge him their Lord and Master; and by this were all tribes and kindreds to confess and acknowledge him to be the only true and living Prophet of the Lord. But how signally have these false pretenders and impostors failed in their predictions! Instead of 'famine' in the States, as they arrogantly prophesied, there never was a more abundant crop raised; and in the place of the people here raising sufficient to feed the supposed destitute, they are in a state of suffering and starvation for the common necessaries of life." Now, if this man had been desirous of giving the truth in all its details, he would also have informed his readers that this time of scarcity among the saints had been predicted, by these "self-constituted leaders of this people," years before it has taken place, and they (the people) have been warned to prepare for it in the strongest and most emphatic language. The people know this, and, therefore, their continued faith—which he confesses is unaccountable to him—in their leaders, and their submission to, what he is pleased to term, the "humbuggery and tyranny" exercised over them, can be reasonably accounted for. It would not suit his purpose, however, to let these facts be known,—it would spoil the story, and it would be deprived of the moral he wished to enforce. Some of the facts must be suppressed for it to have the desired effect, and those that were told must receive a *little* coloring to pass well, and to cause the contrast, between the prediction and the apparent failure, to be more striking. A person not thoroughly acquainted with our belief, upon reading this statement, and knowing that the Latter-day Saints have been predicting "war, pestilence and famine," not only for a year past, but for a score of years and over, might be made to believe that it had been, as he represents, boldly proclaimed from the stand, that "all people would bow before the great prophet, and acknowledge him their Lord and Master, and all tribes and kindreds confess and aknowledge him to be the only true and living prophet of the Lord;" and that this would all be accomplished *this year*. The "Mormons" believe that "war, famine and pestilence" will come upon the inhabitants of the earth, if they persist in their wickedness, and they also believe that Zion will be comparatively free from these evils; but they do *not believe*, neither do they prophesy, that there will be

such a universal acknowledgment of the truths of "Mormonism," or of the prophecies uttered by the "Mormon" prophets, because of the fulfilment of these things. We do not expect to behold—even when plenty reigns in Zion, and men go up there for relief—people divested of all their prejudice and unbelief in consequence of this. Numbers will then, doubtless, find as many reasons for disbelieving "Mormonism," and thinking it to be a delusion, as they now have; and they will be as ready to ascribe the prosperity of the "Mormons" to their cunning, their shrewdness, or anything else but the blessing and power of God, as they are at present. It would be inconsistent with our repeatedly expressed belief, to expect results such as he states we look for.

Had this man lived in the days of Jesus, and heard his prophecies, with those of his disciples, in relation to the destruction and dispersion of the Jews, and the famine and pestilence with which they would have to contend, and then could have lived to have beheld the crucifixion of Christ, the famine which the disciples endured, with the great persecution they suffered under Nero—events which all happened before the destruction of Jerusalem and the dispersion of the Jews—he would have been found tauntingly pointing to the prophecies which they had previously uttered, and contrasting them with their apparent failure. As well might he have done so then, under those circumstances, as to do so now to the "Mormons." Nearly forty years elapsed before *they* were fulfilled, and if he will only wait that long for the fulfillment of the latter-day apostles' prophecies, we are strongly of the opinion he will not have waited in vain. He finds fault with the "leaders" because they charge this calamity upon the people for not attending to their duties; and he winds up the paragraph with a pathetic exclamation of wonder, as to how long the people will be humbugged and tyrannized over by such men! Now, if the difficulties they have had lately to contend with are in consequence of the dilatoriness of the people in attending to their duties, we do not see how it can be "humbuggery or tyranny" to tell them of it; it is precisely the course any true prophet would take with the people. It is the course Moses took with the children of Israel. When they erred he told them what their error was, and what it would result in; and if they were overtaken by calamity, he told them the cause

of its being brought upon them; and, by this means, they obtained experience, and were enabled to avoid many difficulties which they undoubtedly would, otherwise, have fallen into. This person, in his eagerness to obtain evidence to prove "Mormonism" false, overlooks the fact that the arguments he uses against us, can, with equal consistency, be used against the people of God in other ages, and that, if we are to be condemned on such proof, and our condemnation be esteemed just, theirs must also have been, because our situation is pretty much similar to theirs. It is not very difficult to throw a gloss over falsehood, and make it appear very plausible and truthful to a superficial observer; and this has, evidently, been the design of this writer. If he were really an unprejudiced observer of what was passing around him, he might find much to approve and commend in the conduct of the people—much that would be recognized, by all good men, as being estimable; but this would not suit his depraved taste so well. It is surprising that, if the people are as bad, their leaders as corrupt, and their laws as inefficient, as he represents them to be, he should remain so long in such a place; why does he not leave for a more pleasant clime and more agreeable society? Or, is he one of those who, he says, "repent the day they ever heard a Mormon sermon, and would almost be willing to sell themselves into slavery to get out of that abominable and priest-ridden country." If he should be one of those poor creatures, and would make his situation known to some of the leaders, against whom he inveighs so much, they might raise a subscription to deliver him from such a dreadful situation, and place him once more in a land of freedom and plenty.

A class of such contemptible wretches have always hung around the "Mormons," like leeches, sucking out their life blood, and doing their best to fatten at their expense, and yet they are found crying out about "Mormon" corruption and "Mormon" disloyalty, and the tyranny there is in their midst. Is it not because their knuckles get rapped, occasionally, by those "leaders" who have sufficient penetration to read their motives, that they make this outcry? There surely must be extraordinary inducements for such virtuous, loyal and *very liberal* men to dwell in the midst of a community so corrupt, disloyal and hard-hearted as they represent the "Mormons" to be,—especially when they have the poor, which their Bishops have turned away, to feed.

THE 27th AND 28th OF JUNE, 1844.

JUNE 28TH, 1856.

TWELVE years have rolled away since the Church of Jesus Christ of Latter-day Saints was called upon to part with its most cherished members. Eventful and never-to-be-forgotten days!—when the wailings and lamentations of a whole people rent the heavens for the loss of their beloved Prophet and Patriarch, and when the prayers of thousands ascended, to the throne of Jehovah, for vengeance on their guilty murderers. On the 27th of June, 1844, Joseph and Hyrum Smith fell victims to the hellish and unappeasable blood-thirstiness of their enemies. The testimony which, for years, had been solemnly borne, was, this day, sealed with the blood of the principal witness. For the testimony to be in full force, it was necessary that the testator should die. How deeply and indelibly the events of those days are imprinted on the hearts of thousands! After the lapse of twelve years, we can look back to them, and they are as vividly present as though they were the transpirations of yesterday. Those cognizant of the circumstances were not the only ones who had these peculiar, poignant and ineffaceable feelings. The friends and acquaintances of the martyrs, with those, also, who only knew them by report, partook of the same emotions, though separated by thousands of miles from the scene. The omnipresent Spirit of the Almighty gave them the knowledge that an event had taken place, fraught with greater consequences, to the children of earth, than any that had happened since the death of Jesus. Who shall describe the feelings which filled their hearts, as they sorrowfully wended their way westward? It was too horrible to believe; yet, what meant this dreadful sadness with which they were oppressed? Why gushed the tears unbidden to their eyes? Why feel to mourn, when they, above all men, had cause to rejoice? A gross and inhuman outrage had been committed—the crowning act of a long series of oppressions, villainies and wrongs. The noblest blood of the XIXth century had been shed by a mob, who were impelled by the Evil One to the commission of this deed, with the hope that the purposes of God would thus be thwarted. The devils held a jubilee; they had triumphed at last, and the victory

was now theirs. They did not realize that the blood of the martyrs would be the seed of the Church. They did not realize that, through their crimes, the purposes of the Lord would be more perfectly fulfilled, and that, instead of placing their victims in a position where they could not aid in the great Work that had been commenced, they were removing them to a sphere of far more extended usefulness, where they could more effectually help—because unfettered and untrammeled—to roll forward the designs of God in relation to this latter dispensation.

On the 27th of June, 1844, the Executive of the State of Illinois, Thomas Ford, the man who pledged his own honor, and the honor of the State of which he was the Governor, that Joseph Smith and those who accompanied him should be safely protected, *honored* the city of Nauvoo with his presence, and called together a meeting of the citizens to exhort them to be passive, and allow themselves to be maltreated and abused by a mob without resenting it. Although, without doubt, he was aware of the intentions of the mob, yet he had withdrawn the guard necessary for the protection of those who had so confidently entrusted their lives in his hands, that their enemies might the better execute their fell designs. While he was in the midst of the city, addressing the people on the majesty of the laws, and their power to throw an ægis over the innocent, and reiterating the assurances, already given, that their friends should have abundant protection, the bloody tragedy was being enacted. The calm of the lovely summer afternoon, while he was yet speaking, was disturbed by a faint rumbling, and the eyes of many in that large assemblage were directed to the heavens. What could it mean? it was not thunder, for the sky was cloudless. It was the report of a cannon,—the telegraphic signal, by means of which, the murderers acquainted their coadjutors, in the adjacent towns, that the deed was accomplished—that the blood of the anointed of the Lord had been shed. The Governor's guilty *confrere*, who stood by his side, heard it, and divined what it meant; and, although the evening was well advanced, immediate preparations were made for return, and, in half an hour afterwards, they were in the saddle, pressing their way out of the reach of the people they had so deeply injured, illustrating the truth of the saying,—"The wicked flee when no man pursueth."

After a night of portentous and unaccountable gloom, the morning of the 28th dawned upon the city, and numbers arose, from sleepless couches, to go forth and relate to their neighbors the singular feelings with which they had been oppressed throughout the night. Scarcely had they emerged from their dwellings, before their ears were saluted with the dreadful tidings that the blood of innocence had been shed—that Joseph and Hyrum Smith, the Prophet and Patriarch, had been barbarously and inhumanly massacred in cold blood, while in a defenceless situation, trusting to the hollow assurances of safety solemnly pledged to them by the Executive of the State; and that John Taylor, one of the Twelve Apostles, had been dangerously, and, perhaps, mortally wounded in four places, and lay weltering in his gore, with Willard Richards,—another of the apostles, who had miraculously escaped with but the loss of a drop or two of blood—as the only guard to protect the wounded and the dead from further injury. The cheeks of all were blanched, and the breath suspended, as they listened to the tale of horror. A host of contending emotions agitated every breast, and strong men, who had met death in a thousand forms and never quailed, and to whose eyes tears had long been strangers, wept like babes in that hour of agony.

Dead? Impossible! "We trusted that it had been he which should have redeemed Zion." It was too horrible to believe, that lives of such unexampled purity had been thus violently terminated. That men, whose whole career had been spent, from boyhood up, in preaching "peace and good-will to man"—whose lives had been one continual series of sacrifices, for the benefit of their race, had thus been sacrificed, to appease the infuriate and diabolical rage of demons who called themselves men. To have died at such a time, executing vengeance on the wretches who had committed the accursed deed, and their accessories, would have been a pleasure. But calmer counsels prevailed, and the remembrance that the Lord had said, "Vengeance is mine; I will repay;"—had the effect to cause the people to appeal to him, and to rest their cause in his hands. Though but a boy at the time, yet, even then, the proceedings of that day were, in that highest degree, sublime to us. The most profound grief filled every heart,—yet a preternatural calmness and self-command, which clothed the spectacle with a terrible sublimity, were evinced by all. A

people who could thus control themselves, under this, the crowning act of long years of abuse and oppression, were truly great, and might well be terrible in the eyes of their enemies. Theirs was no sudden and evanescent ebullition of sorrow—it was not ephemeral; but was so deep and abiding as to leave its impress, for life, on the minds of all who experienced it. They gave as strong an evidence as it was possible for men to give, of their determination to uphold the Constitution and laws of their country. Protection or justice, however, was not to be had, at that time, through the Constitution or laws, from the hands of their corrupt administrators. Notwithstanding the vigorous efforts made, by the friends of the deceased, to bring their murderers to justice, nothing could be effected. The administrators of the law, in many instances, were accessories to the crime, and applauded the successful course that had been taken to accomplish it. Future generations will, undoubtedly, point to Governor Ford, and other men who then held high office, as accessories to the shedding of innocent blood. Their infamy is eternal.

The blood of Joseph and Hyrum Smith, the blood of innocence, is yet unatoned and unavenged! It cries from the earth to the heavens for vengeance! and their spirits, with the spirits of others who have been slain for the word of God, and for the testimony which they held, are crying, with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?" Will their prayers be unheeded and unanswered? Shall the cries of the widow and the fatherless,—the wailings and supplications of a whole people, ascend, unnoticed and unheard, in the ears of the Lord of Sabaoth? Have mercy and justice ceased to be the attributes of Jehovah, that the accumulated wrongs and sufferings, endured by a people who love his laws supremely, and who, to keep his commandments, would lay down their lives, if necessary, have no effect upon him? No; the Lord has not forgotten his people; his arm is not shortened, nor his power decreased that he cannot accomplish all that he has spoken. The blood of the innocent will yet be atoned for. It is a fearful thing to fall into the hands of the livng God; for he says, that "He will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." It is a fearful

thing, also, for a people or nation to be guilty of shedding the blood of a prophet—one of the Lord's anointed; yet this is the crime which this nation has permitted to be done within its borders. There are hundreds of good, honest souls throughout the nation, as there were among the Jewish nation when Stephen was slain, who never consented to such a deed, and who, when they become acquainted with the circumstances, will withdraw themselves from all participation in it; but the nation, through its rulers, looked on approvingly, and extended no arm to visit punishment on the guilty parties, or to shield the innocent and suffering brethren of the murdered ones from the recurrence of similar scenes. Who, therefore, can wonder at the confusion, anarchy and total disregard for the laws and the obligations imposed by the Constitution, which are so rapidly spreading from one end of the Union to the other? Why express surprise that contention and disunion should exist, to an unparalleled extent, in the National Councils? Why should we be startled at the prospects of civil war, which so seriously threaten the perpetuity of our glorious institutions and the very existence of this fair Republic? Or why be astonished at the frequent threats that we hear uttered of secession—of dismemberment of the most glorious Union of States the world ever beheld? There need be no astonishment if men will but examine the causes which have produced these things.

A man is raised up, in the midst of this nation, who declares that he is a servant of God, empowered, from on high, to call upon the people to repent, and to commence the great Work preparatory to the coming of the Son of God; notwithstanding all the privileges guaranteed, by the Constitution and laws, to all free citizens of these United States—privileges which his sires, with the sires of his brethren, had fought and bled to obtain, he, and all those who believed as he did, are persecuted, and driven from village to village, from city to city, and from State to State, until, finally, he and his brother are slain, and the remainder, who continued to maintain the faith he taught, are driven out, by thousands, from the homes and the lands of their fathers, to an inhospitable region, to perish, miserably, by the hand of savages, or the effects of gaunt famine and disease. Every privilege which was theirs by inheritance, denied them; because, forsooth, they chose to worship God according to the dictates of their own

consciences! Why should there be any wonder, then, that since the commencement of these outrages—since this gross and palpable departure from the Constitution and laws handed down by the fathers of the Republic, corruption should increase among all classes,—from the ermined judge, sitting in high places, to the lowest vagabond that prowls the street? Or, that the spirit of mobocracy and bloodshed should ride rampant through the land, breaking down every barrier, and knowing no restraint but the whim of the majority?

Joseph Smith had the authority to offer, unto the nation, a plan of deliverance from these evils; they rejected him, and the offer, with contempt, and they now begin to experience the consequences. "It must needs be that offences come; but woe to them by whom they come." The spirit which actuated them to turn their weapons against Joseph and Hyrum Smith, or to rejoice at their death and the sufferings and expulsion of their friends, is still in possession of them, and has spread from them to others. It could not be entertained for the occasion, and then dismissed; not by any means. And it is this spirit which will cause them to turn their weapons against one another, and will prove their destruction. They have sown the wind; and, as true as the Lord lives, they shall reap the whirlwind. They will yet learn that the Lord's eyes are upon all their ways, and that he will not permit them to trample his children under their feet, without visiting them with a severe and terrible retribution. Had Joseph and Hyrum Smith not been the men they were, and had not the Latter-day Saints been the people they are, the course which has been taken with them would have called down severe and merited condemnation; but, how much more must this be the case, when they *are* the Lord's authorized servants, and the people His recognized Church!

THE IMPORTANCE OF GATHERING.

JUNE 28TH, 1856.

EVERY Latter-day Saint who contemplates the situation of things, as they at present exist, throughout this country, must be forcibly struck with the propriety and wisdom of God's revealing the doctrine of the gathering. The necessity of the saints gathering to the place appointed by the Lord, has been preached, for years, by the elders of the Church, and the truthfulness of the doctrine has been abundantly proved from the Scriptures. Numbers of the saints have, from time to time, gathered, believing that it was their duty to do so, and that it was as obligatory upon them to obey that principle, when they became acquainted with it, as it was any other that the Lord had revealed. It mattered not, to such ones, whether the judgments and calamities, which the elders said were coming on the earth and its inhabitants, were to come immediately, or to be years in coming; whether, by gathering, they were going to a better or a poorer land than the land they then lived in, or whether the movement was likely to improve or injure their worldly circumstances. To those who rightly estimated their religion, and the privileges they would obtain by living up to it, these things were of secondary importance, they had but little weight in influencing their decision as to the propriety of their going to the body of the saints; and their subsequent experience has taught them the wisdom of being thus decisive. When the Lord reveals a principle for men to obey, it is unwise in them to weigh the advantages and disadvantages attending obedience to it; they are too short-sighted,—and, therefore, not competent to decide upon the benefits that will accrue from compliance with the command. But, even if men were *not* to be benefited temporally—if there were no judgments, calamities and perplexities to escape by gathering out from the midst of Babylon, it would be improper and criminal for men to hesitate, when a direct and positive command is given; for, in the kingdom of God, the benefits and advantages to be derived, are only to be obtained through obedience. How much more willing, then, ought men to be to obey a command, when, in reality, it is

directly conducive to their interests, in a temporal as well as in a spiritual point of view. In reality, it is not so much of a sacrifice to gather to the place appointed, and men do not forego so many pleasures and enjoyments, as they sometimes imagine they do. There may be individual cases where their temporal circumstances are, for the time being, injured; but the mass of the people have been benefited, rather than otherwise, by the change; and there is an equivalent to be obtained in the peace which prevails there, that amply remunerates for every sacrifice. Indeed, the situation of the people of Utah, with all the trials and privations they have had to endure, is an enviable one, and infinitely preferable to that of any people we are acquainted with; and we think that, if any people ever had cause to bow down, morning, noon and night, and thank the Lord for the blessings they enjoy, it is that people.

The time will come, and it is very evident that it cannot be far distant, when men will flee to the land where the saints reside, to enjoy the peace not to be obtained elsewhere, and to be in a position, also, where they will not be required to witness and participate, daily, in scenes of strife and bloodshed. Thinking, observing men, if they will but look around them, must acknowledge that the causes are already at work which, if not eradicated, will produce this. Numbers, however, flatter themselves with the idea that the progress and increase of crime will be stayed, that there is a better time coming; but we cannot discover upon what foundation they predicate such a hope. Men may delude themselves with the hope that, as crime always has existed, there need be no more apprehension indulged in now than formerly; but they have only to consult their own memories to be convinced that crime has fearfully increased, within the last few years, and that, if its increase continues in the same ratio, life and property will, ere long, be held by a very uncertain tenure. Measures have been taken to stop these evils and extirpate them; but with what success, may be ascertained, by a perusal of our columns this week. Six weeks have been spent, by some of the most influential citizens of this city, with this intention; the accomplishment, however, of such a result, seems as far distant, to-day, as it did when they began. Such methods cannot eradicate the evils which are now at work, destroying the peace and security of society. The fiat has gone forth, in relation to these things, and it

will not return unfulfilled. We confess that it is a mystery to us, why Latter-day Saints, when they view the circumstances by which they are surrounded, as they really exist, can see no reason for the doctrine of the gathering to be fully believed in and acted upon, as fast as circumstances will possibly admit. In the world, distrust and suspicion are manifestly increasing on all hands; the insecurity of property has become proverbial, and peace—one of the most precious boons of heaven to man—is not to be obtained. The opposite of this is the case—acknowledged even by our enemies—among the people of Utah. There, men can enjoy the blessings of peace; and, if they will only seek to obtain it, they can enjoy a feeling of confidence, in those by whom they are surrounded, that will drive away all distrust and suspicion. To enjoy these blessings, and to be obedient to the commandments of God, the saints should be willing to make any sacrifice that might be required; for, although they may, at present, enjoy an exemption from the troubles and perplexities with which others may be annoyed, yet they have no assurance that this will be the case always. "A prudent man foreseeth the evil, and hideth himself."

LOWERING PROSPECTS.

JULY 6TH, 1856.

THE peculiar circumstances in which the people of these United States are placed, and the gloomy prospects there are before them at this the dawn of another anniversary of our country's independence, ought to induce reflection and serious thought in every breast, and prompt men to examine well the causes which have produced these dreadful results. The steamer which reached this port on Tuesday last, brings news of a gloomy and portentous character. The spirit of strife, division and civil war, is triumphing; and it is plain to be seen, that unless these breaches are healed, civil war and the disruption of the Union are extremely probable. Never, since the signing of the immortal

document declaring the independent nationality of the thirteen colonies, has the prospect been so gloomy, or the political horizon so dark and threatening, as at present The spirit of contention is prevalent, from one end of the Union to the other, and it only requires a pretext and an opportunity, for thousands to leap to arms to contend with their brethren for the cause which they have endorsed as being correct. A recklessness of consequences seems to predominate in every move; and partisans have pictured to themselves, so long, the advantages that would accrue from the dissolution of the Union, that it is no longer looked upon by them as an event to be dreaded, but rather as an event that is in every respect desirable. Hence, their desire to precipitate measures, hoping that it will result as they wish. The prospective war with England—in consequence of the expected dismissal of her minister and the settlement of the Central American question—which occupied the attention of the press, and was the principal topic on every tongue, a short time ago, has, for the present, been laid aside, to give place to the more momentous subjects with which the welfare, and the very existence, of the nation are so intimately connected. The troubles in Kansas, exciting as they are to the people generally, seem to sink into secondary importance before the late assault made by Mr. Brooks, of the House of Representatives, on Senator Sumner, of Massachusetts, in the Senate Chamber. Monster meetings have been held in almost every city, town and village throughout the North, to find relief for indignation in the passage of strong resolutions; and in the South "sympathy meetings" have been held, approving of the course taken by Mr. Brooks. Intense excitement seems to prevail throughout all classes, and, in Massachusetts, the House of Representatives have passed a resolution, instructing the Adjutant General of the State, to furnish their Senators and Representatives in Congress with *two of Colt's six barrel revolvers;* this is intended as an offset to the course taken by Mr. Brooks' constituents in sending him *gold headed canes.* The Senate of Massachusetts, by a unanimous vote, and the House by a vote of 187 to 23, have passed a series of resolutions in support of their Senator, and demanding the expulsion of Mr. Brooks; these resolutions are to be presented to both branches of Congress. Of course "nullifying South Carolina" will not look calmly on, and see this

measure carried out without making any exertion to prevent it; such a course would not comport with her well known antecedents. Although slavery and anti-slavery are at the bottom of the whole affair, yet it has gone farther than a mere sectional issue between these two parties, it has assumed a personal aspect in which not only the honor of the individuals, but the honor of the States whom they represent is concerned. All these things add fuel to the flame, and seriously threaten to wrap the whole country in the conflagration of civil war. A war with England, which, under other circumstances, would be so dreaded because of its injurious effects on commerce, is now looked forward to by some as the only thing that will tend to restore harmony and peace. This, it is thought, would divert the attention of the people in another direction, and would cause them to bury their feuds and animosities, and unite with one accord to repel a foreign foe. But how dreadful the situation of a people who have to adopt so terrible an alternative to preserve peace in their midst! What greater evidence could there be given of the want of the elements necessary to make a people truly great and happy, than such a one? Yet, painful as such a reflection is, it is daily gaining ground, and men no longer hesitate to assert that unanimty and concord cannot be obtained, neither can the people be prevented from going to extremes with their bickerings and sectional quarrels, only by the presence of a foe that threatens alike the safety of all. Could the people of these States realize it, however, they would perceive that their greatest enemy and most deadly foe is in their own midst; a foe more necessary to be opposed, and whose progress is more ruinous, than that of England or any other power possibly can be. That foe is their own evil passions.

How doleful a picture is presented before us at the present time, when we look at the situation of this once glorious confederacy! It needs but little foresight to predict what the result must inevitably be, unless there should be a change. The fault is not in the Constitution—for, apart from direct revelation from the Almighty, a more perfect instrument could scarcely be framed. The laws, as a general thing, have been well adapted to the circumstances of the people, and, therefore, the blame cannot, in justice, be laid on them; but the evil is in the people. They have departed (we speak in general terms) from correct principles—they

are no longer governed by them; and they have permitted unscrupulous and corrupt men to obtain possession of the places that ought to be filled by the noblest and most upright of the land. They have been pursuing extreme measures to obtain freedom for others, while they, themselves, were forging their own bonds tighter, and taking steps to hasten their own destruction. They have forgotten the God of their fathers, who wrought such wonders in their behalf in delivering them from the power of a tyrannical and oppressive king and nation, and permitting them to erect a standard of freedom under which the oppressed and downtrodden of every nation might assemble and enjoy the sweet blessings of peace and liberty. They have ceased to invoke His aid in supporting them—to acknowledge His hand in elevating them to their present pitch of glory and brilliant success. They have not remembered that God has done this, and that no other power but his could have accomplished it; and they have, Nebuchadnezzar-like, attributed it all to their own energy, abilities and good calculation; therefore, the success and blessings which have been heaped upon them, will, if they are not careful, prove their destruction, by lifting them up in exceeding great pride, which is always the precursor of calamity. A government such as ours, is powerful for good or evil, according to the inclinations of the majority of the people. If the majority are in favor of right, and the correct administration of wholesome and judicious laws, it cannot fail in prospering and conferring an incalculable amount of benefit on the human family; more especially is this the case when it originates, as this Government undoubtedly did, under the direct sanction of the Almighty; but, when the time comes that the voice of the majority choose iniquity, and trample upon the correct administration of justice, then, it is self-evident, trouble will come speedily, and they will be overwhelmed by destruction.

A more glorious inheritance was never bequeathed by father to son, than was entailed by the fathers of this republic to their children. While other nations were ground down to the dust under the iron heel of oppression, and were tyrannized over by an effete aristocracy, they were left to the full and unobstructed enjoyment of all the blessings of liberty, without any fear of molestation or tyranny. They were brethren of one great family, and, consequently, were equal; one not having the right to impose

unnatural restrictions upon another, but every one left to seek happiness and enjoyment in his own way, so long as he did not trespass upon the rights of his neighbor. Their land and climate were unequalled on earth's broad surface—it was indeed a land choice above all lands—a land flowing with milk and honey, and capable of producing every thing to gladden the eye or to cheer the heart of man. These blessings were all theirs, and they had been purchased at the cost of blood, toil and suffering on the part of those who bequeathed them as an inestimable legacy to their children. Since earth's creation, a people more highly favored, or possessing more advantages in a temporal point of view, than the inhabitants of the United States of North America, have not existed. Every blessing that heart can desire has been within their reach, and it has only been necessary for them to improve upon the opportunities they have had, to enjoy them. The progress they have made in the arts and sciences, and all that pertains to civilization and enlightenment, during eighty years, is unprecedented in the history of nations, and is an evidence that the form of Government is eminently calculated for the development and growth of a great people. The governments of the old world have watched, with envious and wondering eyes, the astonishing progress of the young republic, while hope has sprung up in their subjects' breasts, and they have turned their eyes to it with expectation, believing it to be the asylum where they could enjoy the liberty which they sought.

But all these blessings are, at present, in great danger of being lost; a spirit of infatuation has seized upon the people, and they are determined to carry out their purposes at all hazards. The North is arrayed against the South, and the South against the North. All spirit of compromise and charity seems to be gone, and enmity and unyielding hate have taken its place. Although the signs of the times proclaim in thunder tones to the people to take heed, yet they are unnoticed by them. They do not believe that there is any danger. The good, old ship of State, which has sailed through such troublous seas, and weathered so many storms, will still, they think, outride all that may assail her. We are not warranted, however, in indulging in such hopes. If the present situation of the people is carefully scanned, it will be evident that a change must speedily take place, to insure the

continued enjoyment of the blessings of peace and prosperity. This change can only be effected by the people turning to the Lord with full purpose of heart, instead of discarding him; if they would do this they would soon see a sensible improvement in the affairs of the nation; a spirit of peace would begin to prevail, and these evils, with which they are now threatened, would disappear.

PROGRESS OF THE WORK IN THE PACIFIC.

JULY 6TH, 1856.

BY late advices from the Sandwich Islands we learn that the prospects of the mission are brightening in that quarter, and the Church is daily adding to its numbers. The elders who are at present laboring there have advanced sufficiently, in the language of the people, to be able to expound the principles of the gospel, simply and clearly, to their understandings; and they are branching out into new places, and directing their attention more to the conversion of those who have never heard the truths which they bear, than formerly. In consequence of these exertions, joined with the blessing of the Lord, the elders are gratified in seeing numbers acknowledge the truth of the doctrines, and bow in submission thereto. We are rejoiced to learn that Satan has not ceased to stir up the minds of his agents there, to oppose and persecute the work of the Lord and those engaged in its propagation. We regard the increasing opposition on the Islands, as a favorable omen of success, and we have no doubt the elders and the saints there will look upon it in a similar light. If "Mormonism" is not opposed, it will gather out all who love the truth, and will triumph over wickedness; and opposing it will not hinder the accomplishment of these things, but will have a tendency to accelerate it. It is invariably the case that, when men attempt to do good and fulfil the purposes of the Almighty, they are sure to be opposed by the Adversary of righteousness and his satellites, and the more zealous they are, the stronger the opposition will be.

Should the Latter-day Saints have no opposition or persecution to contend with, they would have grave cause for dubiety as to their position and the correctness of their course; for, it was received as an axiom, by the ancients, that "All that will live godly in Christ Jesus shall suffer persecution." Thus far, however, when living up to their religion, they have not been permitted to entertain this fear for any length of time, and we expect it will continue to be so, for a little while longer at any rate, and we really feel thankful for it. Persecution and opposition are rather disagreeable and trying to human nature; but, then, when men are assured that it is for their benefit, and that it is all right, they cease to find fault with it, and look upon it as something really necessary. The preaching of the truth, by the servants of God, proves the people, among whom it is preached, more effectually than anything else can do; those who love it not, and will not receive it, evince their dislike to it by opposition, and this opposition is the means of trying and proving those who profess a willingness to receive it. Therefore, we cannot complain at persecution, neither do we feel to mourn over it on our own account; but we regret to see men so blind to their own interests, as to be guilty of descending to it as a means to stop the progress of truth.

The Island saints continue to gather to the appointed place, on the Island of Lanai, and a spirit of unity and faith prevails to a goodly extent among those already gathered there. The present season has been exceedingly dry throughout the whole group, and crops have almost entirely failed; Lanai has not escaped the general drouth, yet the saints at the gathering place have been more fortunate than the majority; they had a tolerable supply of food on hand after their neighbors' stores were exhausted. They have also suffered, considerably, from the attacks of a cut-worm, which has destroyed their crops to a very great extent; notwithstanding these discouragements, they feel cheerful and determined to persevere. There are numerous obstacles to contend with on those lands in teaching the people the arts of agriculture and husbandry; but the elders feel sanguine in persevering in the labor of teaching the people these things, as they realize that they need improvement in this respect to enable them to live up more fully to the requirements of the gospel. The nucleus for a great work has been formed, and as the people are instructed, and progress, in

the knowledge of the principles, they will appreciate the efforts that are being made for their benefit, and will second them by every means in their power. The progress which has been made in faith and works, in spiritual and in temporal things, by those who have moved to Lanai, will have its influence on the remainder of the saints scattered throughout the different branches, and there will be less reluctance manifested, hereafter, to leave their relatives and places of residence than there has been.

APOSTOLIC SUCCESSION.

JULY 12TH, 1856.

REV. R. DAVIS, Bishop of the Protestant Episcopal Church in South Carolina, denies that the Bishops of the Protestant Episcopal Church are "Successors of the Apostles." He says the Apostles "had no successors, and were not intended to have any. It was not the nature of their office to have successors." This rejection of the doctine of apostolic succession, by the Bishop of the Episcopal Church, is received with strong approbation by the *Protestant Churchman* of New York City, edited by Rev. Drs. Tyng and Anthon.—*Western Christian Advocate.*

A truly broad admission, and one that, if true, cuts off the Episcopal Church, and every other church professing to derive its authority from the same source, from the power necessary to act in the things of God. The opinion "that they had no successors," we are willing to let the *Reverend* Davis enjoy to the utmost possible extent; but, when he asserts that "it was not in the nature of their office to have successors," we feel inclined to interpose our dissent, as it is an incorrect idea—a *false* doctrine, entirely opposed to the testimony of Scripture. If the fact, that these officers have not been in existence, in the churches professing to be Christian, for the last seventeen or eighteen centuries, be admitted as an argument that the Lord did not intend that there should be any more apostles, then it is plain that Mr. Davis' idea is a correct one. But was it the Lord's will, independent of the actions of men, that this should be the case—that there should be but twelve apostles, and they have no successors?

The Scriptures plainly teach that the apostleship was an office of the priesthood as necessary to be filled as that of the evangelist, pastor or teacher. Now, we have no idea that this gentleman, in advancing the idea that it was not in the nature of the apostles' office to have successors, would, for a moment, wish to be understood that it was not in the nature of the pastors' or teachers' offices to have successors, yet, if he denies the continuance of the apostleship in the Church, he must, of necessity, to be consistent, deny the continuance of the offices of pastor or teacher. Paul, himself an apostle, though not one of the Twelve, says, in his epistle to the Ephesians, that these officers—apostles, prophets, pastors and teachers—were to be placed in the Church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These were the objects for which they were placed in the Church, and, so long as the saints needed perfecting, so long as the work of the ministry had to be performed, so long as the body of Christ (the Church) needed edifying; so long were these officers needed; in fact, as Paul says, they are needed "until we all come in the unity of the faith, and the knowledge of the Son of God," till we all attain "unto the measure of the stature of the fulness of Christ." The pastors and teachers were not the only officers necessary, in the Church, to accomplish these desirable results,—the apostles and prophets were also needed. Paul, in another epistle, when writing to the Corinthians about the organization of the Church, says, that God had set in the Church, "first apostles, secondarily prophets," etc. These were the principal officers in the Church,—the foundation, with Jesus Christ as the chief corner-stone, and the Church of Christ could not exist without them. If Paul, then, can be relied upon as a competent judge of the nature of the office of an apostle, we may be assured that *it is* the nature of their office to have successors, and that, inasmuch as mankind are not in the situation which they are to be brought into by the aid of apostles, prophets, pastors and teachers, they ought to be in the Church at the present, and will have to be continued in the Church, or this happy state of things will never be brought about. The decision has to be made between the reliability of the *Rev.*

Mr. Davis and the apostle Paul, and, of course, all those who believe the Scriptures will not be long in making up their minds as to which is the most correct.

What is there about the nature of the office of an apostle that should prevent its perpetuation—that should make it so essential in the Church at one time, and non-essential at another? Mankind, in their superstition, have clothed it with something awful and unearthly; they appear to have forgotten that those who held it in ancient days were men of earthly mold, clothed with humanity, and subject to its failings; and, therefore, it is almost blasphemous, in their opinion, for the idea to be broached that its bestowal upon man is possible in this age. But we find that, in ancient days, when a vacancy occurred in the quorum of the twelve apostles selected by Jesus, the remainder of the apostles chose one to fill his place, as a witness of Jesus, and he was numbered with them. If it was not the nature of the office to have succession, why was Matthias chosen to fill the place of an apostate? Why did not the Eleven act without attempting to fill the place of him who had forfeited his office? If it were necessary that the Eleven should ordain one, to make the number complete of those whom the Lord had chosen as his special witnesses, and they had the power to do so, if there had been eleven vacancies instead of one, and but one man holding the apostleship left, he also would have had the right, by parity of reasoning, to have ordained the eleven. The fact that one was ordained, however, is in itself a sufficient evidence that the nature of the office demanded succession, and that so long as Christ's Church remained upon the earth, while there was a soul to be saved, a heathen to be converted, or a testimony to be borne to the world that Christ was the Son of the Eternal Father, and had indeed risen, and they were his witnesses, so long the apostleship would be necessary.

We are not surprised, however, to hear a minister of the present Christian sects affirming that "it was not the nature of the apostles' office to have successors," or to hear of his brethren in the ministry receiving his declaration with strong approbation; it is what might be expected from men who care not a fig for what the Lord and his servants have left on record, if it does not correspond with their ideas of propriety. If they were to recognize

the office of an apostle as a necessary one in their churches, it would be expected of those who filled it that they should be able to bear a similar testimony to that borne by their predecessors, and as they could not do this, they find it necessary to entirely deny the continuation of such power among men. Because it has not been in their midst for the last seventeen or eighteen centuries, they conclude that it ought not to be, and that it is the Lord's will that it should not be. Of course it is the Lord's will that it should not be, so long as men will reject the idea of such power being in possession of persons in their midst; but it is evident, from the Scriptures already quoted, that it is his will that apostles should be in his Church whenever it is organized upon the earth; and it is through the want of them and their teachings that we now witness the disunion and strife so prevalent around us, and, most of all, among the sects who profess to be His. It is for want of these officers that the inhabitants of the earth have not arrived at the unity of the faith, have not attained unto the knowledge of the Son of God, and are tossed to and fro, and carried about by every wind of doctrine, as they have been and are at the present time. Their restoration, or the restoration of the apostleship again to the earth, has accomplished, among those who are willing to acknowledge the necessity of its existence and the propriety of its perpetuation, what Paul said it should—has brought, and is bringing, men to the unity of the faith, to the knowledge of the Son of God,—is delivering them from being carried about by every wind of doctrine, and the sleight and cunning craftiness of men, and is placing them in a position where they may grow up unto him in all things, which is the head, even Christ. Mr. Davis speaks the truth when he denies that the bishops of his church are the successors of the apostles; it is as evident as need be that they never have been able to accomplish what the apostles were to accomplish, and it is, also, equally evident that they never can.

NEWS FROM UTAH.

JULY 12TH, 1856.

By the arrival of the steamer *Sea Bird*, which reached this port on Wednesday morning, we have received files of the *Deseret News* up to the 28th of May. The tidings brought by this mail are of a most cheering nature, and cannot fail to convey feelings of pleasure to all those interested in the progress of the kingdom of God on the earth, and in the triumphant establishment of the principles of virtue and liberty. Peace and prosperity abound, and all feel stimulated, in view of the prospects for an abundance of everything necessary to sustain life. Never, since the settlement of the valleys of Utah, have the affairs of the people been in a more flattering condition than they appear to be at present. The loss of their crops and stock the past season, instead of being, as might be imagined, a drawback, will, in reality, prove a great blessing to the people; and we do not think that we hazard our credit for discernment, very much, when we say that the people of Utah will be better off, in every respect, in two years from this time, than if these disasters had not befallen them. The reason why this should be the case must be evident to all, more especially to those who regard the settlement of the Latter-day Saints in the mountains, as a movement under the direct supervision of the Almighty. With such a people every such event is looked upon as a lesson for their special benefit, and they endeavor to profit by it. The hand of the Lord is as much recognized by them in the occurrences of the last twelve months as it is in any of the times of plenty and prosperity which they have enjoyed. They believe that the God whom they worship, controls the affairs of the universe and the planet upon which we dwell, and that, inasmuch as they pray unto him, in the appointed way, for all things to be overruled for their good, he will hear them, and, being a just and perfect Being, will answer their prayers, and will not permit evils or blessings to come upon them hap-hazard, without any regard to their appropriateness. Hence, the causes for adversity are critically investigated, and the experience gained is carefully stored away, to be acted upon, when needed, and to obviate the neces-

sity of a repetition of such experience in future. Hence, also, the patience and contentment evinced by the people of Utah, during the past winter, which nothing but a feeling of this kind could have produced. Happy the people possessed of such faith, and who can, thus, with calm serenity in the midst of difficulty, put their trust in the Lord, and have unshaken confidence in his ability to deliver them.

How delightful and cheering it is to turn from the infidelity so glaringly manifest on every hand, and among all circles, to the contemplation of such a faith! To this fast generation, in too many instances, however, such a belief smacks of old-fogyism. They proclaim, by their acts, though they would be loth to acknowledge it with their lips, that they have come to the conclusion that the Lord is superannuated, and no longer concerns himself about sublunary affairs; but allows men to manage them to their own satisfaction. The existence of this feeling, although not openly expressed, must be apparent to all observing men—priests and people are thoroughly imbued with it. The most palpable interventions of Almighty power, the most direct fulfilment of prophecy, are philosophized upon, until men persuade themselves that they come about naturally,—that God had no particular influence in the affair, but that it was merely the natural result of causes already existing. If a famine should take place through drouth, or crops be destroyed by an overabundance of rain, and thousands suffer and perish in consequence; if pestilence should stalk through the land, sweeping off its victims by wholesale, or earthquakes be felt from centre to circumference, convulsing the earth and swallowing up its cities with their inhabitants,—they are all accounted for by the men of this *wise* generation on philosophical principles, without even a thought being bestowed on the true cause, or an appeal being made, to the Controller of all things, to know the means, necessary to be adopted, to obtain a deliverance from such evils. So, also, with the troubles which, at the present time, are of so threatening a nature to the peace and prosperity of society, and the maintenance of the Union. People, as a general thing, do not seek to understand the influence the Lord has in the matter. The causes which have produced these evils are not thoroughly examined into; but the whole thing is superficially glanced at, and these evils attributed

to everything but that which, in reality, is the cause. If the people would but examine them in the right spirit, they would be ready to confess that the hand of the Lord is in them all, and that these things were intended for a good purpose, if they would only receive them in the proper manner. But they will witness these things gradually increasing and spreading in all directions—the words of the Lord being fulfilled—and they give themselves no uneasiness, but imagine that they are all natural, and not the things spoken of, and that, when the prophecies are fulfilled in relation to these things, they will be so astounding and *un*-natural that they will be aroused, and will know that God has commenced to operate. Now, if we may judge the future by the past, we may rest assured that this will not be the case; for, we will learn, from it, that God always operates by natural means, and that he chastens mankind, from time to time, in various ways, to put them in remembrance of him, that they may seek him, do his will, acknowledge his hand in all things, and thus obtain a deliverance from the evils and difficulties which may have befallen them.

It is in this feeling that the people of Utah wish to receive the chastening the Lord may see fit to bestow upon them; and who is there, that believes in the existence of a Supreme Being, who will not approve of it? The encouragement of such a feeling has produced the most happy results there; and, although they may understand meteorological laws sufficiently to account for drouth, &c., on natural principles, and though they may fully realize the importance of a proper attention to sanitary measures to prevent pestilence, yet they recognize the Lord as the God of nature, who has the power to control nature's laws, and who always respects law and operates in accordance with it. This peculiarity in the belief of the "Mormons" must recommend itself to every God-fearing man, as being the right feeling to be indulged in. What other belief can men have than this, and be prepared to acknowledge, when they witness the fulfilment of the things predicted by the prophets, that they are from the Lord? They may term it an element of fanaticism, but we are willing to confess that we would rather run the risk of being termed fanatical, than have a spirit to ignore the exercise of divine providence in these things.

CONSEQUENCES OF TRANSGRESSION.

JULY 19TH, 1856.

AMONG the many truths brought to light by the revelation of the gospel of Jesus Christ, one has been clearly proven in these days,—that the man who practices iniquity cannot long maintain a standing in the Church of God. Men may obtain light and intelligence,—may have the heavens opened to their view and enjoy the visions of eternity; may have seen the lame leap as a hart and the blind restored to sight, through the exercise of faith and the power bestowed upon the servants of God,—yet, after having witnessed, and been the participants in, all these blessings, if they pursue a course of wickedness, they will, sooner or later, fall into such darkness that truth, and its accompanying blessings, will no longer have any attractions for them, and they will be ready to forsake the Church of God, which they formerly prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case—that those who have been zealous in propagating truth among mankind, should, afterwards, become so embittered against it; and they are ready to believe, because there are dissenters from the "Mormons"—a people who make great pretensions to knowledge relative to the truth of their system—that it must be a system of delusion and fraud, and that these dissenters are dupes, who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge, and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression, and became an angel of darkness, opposed to the Almighty and to all those who keep his commandments; and it is but reasonable to suppose that, if *he* could fall by indulging in sin, *man*, also, by taking a similar course, must be visited by similar consequences. The antagonism Lucifer manifests against the work of God, is the same feeling that those who follow in his steps will have, in a less degree, towards that Work whenever it

is established upon the earth. This spirit of antagonsim and persecution is a peculiarity that will always attend the Church of God, in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who, themselves, have been partakers of the blessings following obedience to the commandments of God, but who have taken a course to forfeit them through their transgressions. The light within them has become darkness,—and how great is that darkness!

The loss of the Spirit of the Lord, and a relapse into darkness are the inevitable consequences of a departure from, or violation of, the laws of God; and, so long as men are fallible and give way to temptation, so long will there be those who will be found fighting against the Lord and against his work and his servants. The fact that there are dissenters from the "Mormons" is no evidence, then, that they are dupes, or that their system is an imposition, for, were there no dissenters from it, it would be a strong evidence—so long as it is admitted that the people are liable to transgress—that it was not of God, as he could not, and be consistent, look upon sin with any degree of allowance.

THE PLAN PROPOSED BY THE LORD.

JULY 26TH, 1856.

THE Lord's ways are not as man's, and His mode of doing business is very diverse from that generally adopted by man. The Lord would elevate, improve and happify man, if he would listen to His teachings and follow His counsel; but this is something that man, in too many instances, does not wish to do. The Lord has made plain the plan by which man may attain unto boundless honor, exhaustless riches and never-failing happiness; yet man cannot see the wisdom of it,—he cannot conceive that it can be relied upon; he arrogates to himself knowledge, and, because he

imagines that his knowledge is complete, he fails to discover any wisdom or certainty in the plan the Lord has advanced, and considers it unworthy of his adoption. We do the Creator of this glorious universe, of which this world of ours forms a part, an injustice, when we imagine that He has given laws to these ponderous systems, by obedience to which, they move through space in order and harmony, bespeaking, in wondrous power, the might and wisdom of their framer, and has left man—the image of himself, the most noble of his creations—in a state of trial and temptation, without the knowledge necessary to enable him to move in his appointed sphere in harmony,—without placing within his reach the law or the plan, by obedience to which, he may obtain all the felicity and happiness he is capable of enjoying. God has, at sundry times and in divers manners, made known these laws unto man, and has set forth, in unmistakable language, the results that should follow obedience thereunto. He has declared that peace, happiness, honor, exaltation and everything desirable for the gratification of all of man's lawful desires, should be bestowed upon those who kept these laws; and these blessings should not only be enjoyed while man was on the earth, clothed with mortality, but were to be the eternal consequences of obedience. He has declared these things by his own voice, by the voice of his Son, by the voice of his servants, and by the never-silent voice of his Spirit, and has confirmed them by covenants and oaths; yet mankind will not believe nor place reliance in what He has said, or the plan he has proposed. If we did not see it continually before our eyes, it would be incredible, that men would be so heedless, and place such little reliance upon a plan that promises so much.

Men eagerly pursue happiness, they profess a great desire for peace, they will endure all manner of afflictions to obtain riches, while it is continually evident to them that, obtained according to their plan, these things are transitory, and cannot be enjoyed for any length of time. But, though their experience is continually pointing out to them the fallacy of the plan they adopt, they manifest no desire to adopt a better one, or to seek to know wherein theirs differs from that prescribed by the Almighty. Jesus, at one time, in speaking to his disciples in relation to riches, and the blessings attendant upon their enjoyment, gave them the plan by

which they might obtain them in abundance, and upon a correct principle; he says,—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." At the present time, however, mankind have reversed this, and the plan they now adopt is to seek the riches first, and when they are obtained, the kingdom of God, and his righteousness, may be attended to afterwards. Jesus, doubtless, perfectly understood the principle by which wealth and its concomitants might be legitimately obtained and enjoyed, and, throughout the whole of his teachings, as they have been handed down to us, it is apparent that he enforced upon the people the necessity of their seeking the interests of the kingdom of God, of being obedient and submissive to him, as matters of primary importance, without which they could not enjoy these blessings to any extent, or for any length of time. As it has been with mankind in pursuing riches, so it has been with other blessings; they have reversed the plan proposed by the Lord. The love of self has predominated; and they have allowed it to prevail in them to such an extent, that it has blinded their eyes to their true interests. They have, in their anxiety to grasp a shadow, like the fable of the dog and the meat, let the opportunity to obtain and secure the reality slip by. Their short-sightedness is extraordinary. They have operated with the elements of wealth and happiness, which have been placed within their reach, as though they were the controlling power, and the only beings whose will ought to be consulted. They have scarcely realized that the earth and the fulness thereof, the heavens and all their glory, are the Lord's, and that they are his to bestow or withhold. Hence, they have not obtained these blessings upon correct principles and they have failed to accomplish, what they would accomplish, were they obtained legitimately.

Do mankind desire peace, happiness, honor, exaltation, riches, and every blessing that heart can conceive of? If they do, let them consult the interests of the Lord, our Father in the heavens, the Creator of all things; let them make his will their will, his wishes their wishes; let them make it their delight to obey his laws, to reverence his precepts, to aid in bringing to pass his purposes; and if they will do this, identifying themselves and all that they have with his kingdom, they will, most assuredly, secure to themselves all these blessings in perpetuity, and, instead of the

earth being a pandemonium,—the abode of unhappiness, wretchedness and every evil thing, as at present, it will become a heaven, a place of rest, where peace and plenty will abound, and where God and his angels will delight to resort. If mankind were to consult their true interests, this would be the course they would take; in taking it they would find a field, sufficiently ample, for the full scope of the most towering ambition, and for the legitimate exercise of every faculty that can bestow happiness or gratification. This is the course which the Lord designed for man to take, and the man who does take it will obtain all these blessings, because the Lord has promised them, and he cannot lie. The Lord, of course, will not force mankind to adopt his plan, for he has given them their agency; but he has placed it before them, and told them, in the most emphatic language, confirmed by the most solemn promises, what the effects of obedience to it would be—that riches, honor, immortality and endless lives, with every blessing necessary to fit them to enjoy the peaceful occupancy of the earth, would be theirs; and he has left it optional with them to embrace or reject it. Until mankind are willing to acknowledge that God is supreme, and that he has a right to dictate and control all the affairs of his creations; until they are willing to abandon their short-sighted selfishness, and make every sacrifice necessary to forward his interests, with perfect faith and confidence that he has the ability and disposition to reward them for all they forego, they may seek, in vain, for the enjoyment of these blessings, for upon no other principle can they be legally obtained.

THE INDIANS IN THE NORTH.

JULY 26TH, 1856.

JOHN BEESON, ESQ., a gentleman from Rogue River Valley, Oregon Territory, is at present in this city, endeavoring, by various means, to create a feeling of sympathy in favor of the red men of Oregon. We are informed, by Mr. Beeson, that he was obliged to flee from his home, to escape the violence threatened by a party

composed of disbanded volunteers and others, for the share he had taken in disabusing the public mind, in Oregon and the Eastern States, in relation to the war and its causes. He had dared to offer a plea in behalf of the Indians, stating some of the wrongs which they had endured, and throwing a portion of the blame of the war on the whites, for their oppressive cruelties practiced upon the aborigines; and, because he had done this, indignation meetings were held, speeches made and resolutions passed, condemning the course he had taken, and styling his communications "misrepresentations and charges against the people of Southern Oregon, without the least shadow of truth, and the production of a low and depraved intellect;" and resolving, "that it was the duty of all well-meaning citizens, promptly and publicly to expose him, as, by neglecting to do so, the falsehoods set forth by him might be received as truth." From his statement we learn that they were not content with passing these resolutions, but were determined to lynch him; a friend informing him of their intentions, he deemed it prudent to seek safety in flight.

We know nothing of Mr. Beeson's antecedents, but, from our conversations with him, and from a perusal of the papers containing his statements, we are satisfied that, so far as the Indians are concerned, his position is a correct one, and that his views in relation to them and the treatment they ought to receive, are humane and philanthropic. The ideas indulged in by many in regard to the Indians, with their treatment of that people, must be revolting to every man whose heart is not completely deadened to all the feelings of humanity; and no man is justified in sitting calmly by, while measures for their destruction and extermination are being adopted, without uttering his protest against the iniquity of such a proceeding. The Indians have, without doubt, committed great outrages; but they have also suffered oppression and innumerable wrongs, from the hands of the whites, which have been unchronicled and untold, except among themselves,—while those perpetrated by them upon the whites have been blazoned, trumpet-tongued, throughout the land, from a thousand presses, rousing a spirit of revenge and hatred against all who wear a red skin. Imbued with this spirit, numbers have almost persuaded themselves to look upon it as a duty to extirpate the Indians as a dangerous nuisance, on the same principle that they would wild

animals, without regard to their innocence or guilt. This course of folly brings its own punishment, and the dreadful results of the adoption of this idea must, sooner, or later, be apparent. The Lord will not permit such heinous crimes to pass unpunished. According to calculations made by Mr. Meriam, the meteorologist of Brooklyn Heights, three hundred and thirty-nine persons have been killed and wounded, either by their own guns or the guns of their sporting companions, in the fifty-three months preceding June, 1856, within the field of his research, while hunting little birds to kill or wound them: a greater number of persons than were felled by the pestilence during the visitation of the yellow fever to New York in 1819 and 1824, when the business portion of the city was nearly abandoned by its inhabitants. If this is the retribution which follows the unnecessary slaughter of sparrows,—how much more terrible the retribution which must follow the needless slaughter of those made in the image of God, who are of more value than many sparrows, though they may be Indians!

The idea that they are so inferior to the whites as to be incapable of appreciating kind treatment and the proper administration of justice, is incorrect, and entirely unwarranted by facts. All unprejudiced men, who have had intercourse with them, bear testimony to the strength of their attachments, and the feelings of affection and gratitude evinced by them, whenever there is an occasion for the display of such emotions. A conciliatory course and kind treatment have their effects upon the most debased,—and the red men have repeatedly proved that they are not insensible to their influence. In one of the letters published by Mr. Beeson, in the Oregon *Argus*, we find an account of an interview which he had with Dr. McLoughlin,—whose name and history are so completely identified with those of Oregon as to be inseparable; in speaking of the Doctor, he says:—

"Fifty-three years he has lived and traded with the Indian tribes; twenty-two of which he was Superintendent, or he might have been called King, in Oregon. When he first arrived on the site of this city he had but seven men, and was surrounded by 5000 Indians; yet he maintained absolute authority, and, during all those years, had no general war. I inquired, 'How did you prevent difficulties?' He replied, 'By the administration of impartial justice. The Indians saw that they were protected as well as punished by law, and they learned to respect it. On one occasion a white man committed a rape on an

Indian female. I sentenced him to forty stripes in the presence of the tribe, which was applied with such severity as to cover him with blood and gore; but, if I had not done it, two white ladies, then coming into the country, would have suffered from retaliation, for which, if I had inflicted punishment, general war would have been the consequence. Indians are tenacious of their rights, and the only way to live in peace is to maintain just laws.'"

Had this example been followed, much difficulty might have been avoided, and there would have been, comparatively, but little occasion for bloodshed. It is by taking this course that the inhabitants of Utah have been enabled to maintain peaceful relations with the restless and predatory tribes by whom they are surrounded, and have avoided the expensive and bloody wars that have been waged in other Territories. How much better it would be, for all concerned, if the Government and people should adopt this policy in all their intercourse with the aborigines. It would have a tendency to bind them to us, with eternal bonds, that would never be dissevered; and, instead of being, as at present, a revengeful and uncompromising enemy whenever the occasion offers, they would be a safe and reliable ally of whom the nation might be proud.

A SOURCE OF SPECULATION.

AUGUST 2ND, 1856.

IN the leader of the Sacramento *Spirit of the Age*, of Thursday last, the editor commences by informing his readers that "It has been a source of some speculation, with many, how it is that the "Mormons" succeed in obtaining so many converts, or, having once obtained them, how it is that there are so few backsliders." And, without attempting to enlighten them upon the subject of so much speculation, by informing them as to the means used by the "Mormons" to keep their converts from backsliding, the writer proceeds to say, that "now and then some deluded one, disgusted with the highly wrought representation to which he has been made a dupe, comes out and declares his experience." As an

instance of this, he then goes on to cite the case of a man who left the Sandwich Islands to go "to the Mecca of his faith, and have a talk with the great high priest, Brigham Young," but who, on arriving at San Bernardino, in this State, became so disgusted with the course of the people there, that "he renounced the faith of the prophets," returned to Honolulu, and commenced giving his experience through the columns of the *Polynesian*, a paper published there. This man's experience he quotes largely from, advancing it as a true representation of the mode of doing business among the "Mormons." What better evidence can there be of the disposition of the writer of this article to do injustice to the "Mormons," and to place them in an unfavorable light before the public, than the fact that, published in the next issue of this same paper, (*Polynesian*) is found a letter written by a "Mormon" (Elder Caine,) completely refuting the calumnies put forth by this returned pilgrim, and yet we do not find the slightest allusion to it in the *Spirit of the Age?* What would the editor of that sheet think of us, were we so lost to every principle of justice and candor, as to basely reprint injurious statements made in public journals about him, and quietly suppress and withhold from the public all that might be advanced to disprove these things? Should we, with our present feelings, be permitted to pass verdict upon such a case, we should say, that a man, who could be thus guilty of misleading the public, taking advantage of his position and wilfully withholding from them the facts necessary to enable them to exercise an impartial judgment upon any subject, ought no longer to be considered worthy to conduct a public journal. He is unfitted for the position; and, so long as he holds it, the public are liable to be led to form the most erroneous conclusions on matters of vital importance. As "Mormons," we ask no odds in our favor,—all we desire is a fair hearing; and, whether we ever obtain it or not, it is what we shall continue to demand. Every man who is honest and independent, who does not fear the truth, will readily grant us this right. Those who are not impregnable, who are conscious of being in error, and have no desire to part with their errors, will not be willing to be so liberal. If "Mormonism" were so great a humbug as represented, truth would lose none of its advocates by allowing the "Mormons" to tell their own story; and, when both sides were presented, all would be

able to decide on the merits or demerits of each. A contrary course is an evidence of weakness; and, among honest men, begets suspicion.

This man, whose experience the *Spirit of the Age* retails, we have known, both on the Sandwich Islands and in this country, and we *know* many of the statements which he has made to be utterly false. And the editor of the *Spirit of the Age*, himself, though he may not have knowledge about their falsity, must be well satisfied of it; if not, he betrays an unwarrantable amount of ignorance about a subject that is known to all who have access to the papers of the day. When it is said "that they [the people of San Bernardino] are not only well to do and living at their ease, but they make slaves of the narrator's countrymen, who are yearning to go home," almost every reader in this country must know it to be slander; and we cannot think that it was unknown to be such to its retailer in the *Spirit of the Age*. Such a story might pass among the Kanakas, but in California it will not go down. Is it reasonable, if such a state of things had existed in San Bernardino, as is represented by the *Spirit of the Age*, that it could have escaped the notice of the numerous correspondents of the papers in this upper country?

We have alluded to this article, not with the design of writing a formal refutation of the slanders copied therein—for that has been done, already, through the same paper in which they were first brought to light—but to show, to the public, how opinion is manufactured against the "Mormons." Men wonder how it is, if "Mormonism" be true, that so many people speak evil of it; but, there would be no surprise at this, if they would only remember that the course taken in this instance is that, almost invariably, adopted by those who write for the public. Everything that can be brought to bear against the "Mormons," no matter from what source, is sought for with avidity, and gloated over as a choice morsel; while anything that would have the slightest tendency to create a favorable impression about "Mormonism" or the "Mormons," is passed by as unworthy of notice, much less reprinting. Why is this feeling indulged in? Supposing "Mormonism" were as bad as they wish to make the public believe, why should they be so very careful about suppressing all that the "Mormons" have to say in contradiction of the charges

preferred against them? We imagine that if they had any disposition to put an end to the speculation which, the *Spirit of the Age* says, is indulged in relative to "Mormonism," they would not take this course. They have published all that came within their reach condemnatory of the "Mormons" and their doctrines, and have been very careful that nothing should ever enter their columns that would have a different tendency; and the consequence has been, those who have derived their ideas about "Mormonism" and the "Mormons" from such sources, and whose views are influenced by the opinions of the editorial fraternity, are fully possessed with the idea that it is false, and all its teachers unprincipled men, actuated by sinister motives in all their movements. Hence, when they see them making so many converts, and find so little disunion and backsliding among their proselytes, though brought into their system from almost every nation, their wonder is excited, and they cannot refrain from speculating upon it, as it is impossible for them to account for such results following a system that they have ever thought to be a delusion.

Had the press, in every instance, been sufficiently independent and fearless to have done its duty, and published all the information it could obtain upon the subject, speculation and wonder among the honest lovers of truth would have long since ceased, and they would, ere this, have known—what they, as well as the editors of the *Spirit of the Age*, will eventually know—that "Mormonism" is true, and that the power which enables it to triumphantly progress and overcome the innumerable obstacles thrown in its way, is the power of the Almighty.

"MORMONISM" AND ITS FRUITS.

AUGUST 2ND, 1856.

THE Deseret Agricultural and Manufacturing Society have published their list of Premiums, and appear desirous to extend the benefits of their organization to all. The prizes offered are quite liberal, when the circumstances of the people and the infancy of the society are taken into consideration. The benefits

of such an organization will, we feel confident, soon be apparent in the development of the ample resources of the young and thriving Territory; and we indulge in the hope of seeing Utah, under the fostering care of this Society, excel her neighbors in the arts of domestic industry and in the production of articles from the native elements, as much as she now excels them in the arts of peace and good government. What is to hinder it? That same persevering industry and resistless energy which they have exhibited in everything heretofore undertaken by them, joined with the blessing of the Lord, will enable them to accomplish such results as easily as those, already witnessed in their midst, have been accomplished through the exercise of these qualities. No people on earth could do more than they have done towards making the "desert blossom as the rose;" and, in accomplishing it, they have had to contend with and overcome disadvantages that would have disheartened any other people. Could their labors, sufferings and trials in establishing settlements, opening farms, building towns and cities,—and that, too, in the midst of bands of wild and, occasionally, hostile Indians, where every precaution had to be taken to fortify against their attacks—be made known, they would seem incredible; it would be truth stranger than fiction. Neither are these the only things, connected with the history and experience of the people of that Territory, that would strike the contemplative mind with wonder and admiration. The fact that they have, for years, enjoyed, in a preeminent degree, the blessings of peace and entire freedom from litigation, bloodshed and every evil of that character,—not only since their organization as a Territory, but also for years previously, when they were without law or any restraint, only that imposed by their own consciences through their knowledge of the law of God—would also be incredible, were it not substantiated by the best of evidence. Judging by the past, then, we may predict, with all certainty, what their future will be, so long as they adhere to the principles which have actuated them for the last twenty-six years, the effects of which have been so strikingly apparent during their residence in Utah. We call these principles "Mormonism," and contend that it is the belief in and practice of them that has produced these results, and that, in whatever direction the people may turn their attention, while guided by them, the same effects

will follow. Would that mankind could realize the truth of this, and place themselves in a position to obtain the blessings which attend it! For the principles which would cause a hundred men to dwell together in unity, which would inspire them with an invincible energy, and enable them to successfully contend with and overcome every obstacle that may lie in the path of their onward progress, would enable a thousand to do the same; and if a hundred or a thousand can do these things, through the influence of these principles, a nation or the inhabitants of a world, can do the same. Small and insignificant a position as the "Mormons" now occupy, it is, nevertheless, through the principles which they teach and practice that the earth will be restored to its pristine beauty and holiness, and the arts of peace and good government, which have, to so great an extent, at the present time, been lost, be restored. Whether "Mormonism" be true, or not, it is an indisputable fact that its practice is gradually producing these results in Utah; and, if extended throughout the world, we have every reason to believe they would have a precisely similar effect. We contend, however, that the principles believed by the "Mormons" are true, if they were not they could never produce these results.

Men ask us, very frequently, for a miracle to convince them of the truth of "Mormonism!" when, at the same time, they have a living, wondrous miracle being performed before their eyes. Such persons have only to trace the history of "Mormonism" and its operations among the human family, and they will find that its "effects are contrary to the established constitution and course of things" among mankind at present,—which Webster defines as a miracle. What greater miracle could there be shown to the people, than that already shown them by the "Mormons" throughout their whole career for the past twenty-six years,—but, more particularly public and before the eyes of the world for the past ten? Is not their preservation as a distinct people, after wading through seas of persecution, miraculous? Was not their exodus from the bounds of civilization, in the depth of an inclement winter, through the midst of savage and hostile tribes, and their final removal to and settlement in a land of whose resources they knew nothing, and to which they were evidently directed by the overruling hand of providence, miraculous? Has not their subsequent

existence in a land where, previous to their arrival, men were so confident that corn could not be raised, that one thousand dollars had been offered for the first bushel produced, also been miraculous? Is not their union, their freedom from contention and its attendant evils, their extraordinary increase, and their exemption from the spirit of lawlessness which runs riot through the land, miraculous? These are events and effects so contrary to the established constitution and course of things by which we are surrounded, that future generations will look upon them as miracles; and, whether they are miracles resulting from the correct observance of good principles and the legitimate exercise of power bestowed through such observance, or not, is for us to judge, and approve or condemn. This is our prerogative—the proper use of the free agency granted unto us by the Almighty, and for the correct exercise of which we are responsible to him. But, if the manifestations of the power and favor of God in behalf of the "Mormons," which we have alluded to, are not sufficient to convince men of the truth of "Mormonism," we are satisfied that no miracle that could be performed in their presence would have that effect.

PECULIAR INSTITUTIONS OF THE "MORMONS."

AUGUST 9TH, 1856.

"A BILL to punish and prevent the practice of polygamy in the Territories of the United States and other places over which the United States have exclusive jurisdiction," has been introduced in the House of Representatives, by Mr. Morrill of Vermont, from the Committee on Territories. The Bill provides, as a penalty in case of conviction, a fine not exceeding $500 and an imprisonment of not less than two nor more than five years. Mr. Morrill said that there was but one of the Committee opposed to the bill, and that the *only* difficulty was as to the power to legislate on the subject. A very great and insuperable difficulty is this

"*only difficulty*," and one created by the first Article of the amendments to the Constitution of the United States, in the declaration that "Congress shall make no law respecting an establishment of religion, or *prohibiting the free exercise thereof*." We know that those in favor of this measure, and who urge the propriety and necessity of its enactment, argue that the free exercise of religion is not interfered with by this attempted prohibition of the "Mormons'" polygamy. They contend that it ought not to be recognized as a portion of religion. But an examination into the belief of the "Mormons" on this subject must convince all, that, so far as the "Mormons" are concerned, they claim the belief in and practice of polygamy as a part of their religion, and look upon it as being as obligatory and as necessary to be obeyed in its time and season as baptism or any other ordinance incorporated in their system. Members of Congress would, no doubt, be much shocked if an attempt should be made to introduce a bill into Congress prescribing the mode of baptism that the "Mormons," or any other sect, should practice; it would be termed a violation of the Constitution—a prohibition of the free exercise of religion; and yet it would be no more such, in our opinion, than this attempt to introduce a Bill prohibiting polygamy. Do the "Mormons," as well as every other sect in this broad land, claim, as an inalienable right guaranteed by the Constitution, the privilege of administering the ordinance of baptism according to the dictates of their own conscience? They certainly do, and no one has yet had the hardihood to dispute their right to do so. And so they also claim, as an inalienable right, guaranteed also by the Constitution, the privilege of administering the ordinance of marriage—an ordinance which they believe to be embodied in the gospel, and a very important one, too—according to the dictates of their own conscience.

"But," says an Eastern paper, in its advocacy of this Bill alluded to above, "matters of belief are one thing and matters of practice another. When the adherents of any system of faith break into open acts of immorality, they are liable to be punished for those acts; nor does the fact that such acts are enjoined by their system of belief shield them from the consequences." This, we are perfectly willing to admit; but we are not willing to admit that the practice of polygamy, can, in justice, be termed

an act of immorality. We understand an act of immorality to be an act contravening the divine commands,—which polygamy certainly is not. They continue their remarks on the subject, by saying, "The Wakemanites committed murder as an act of religious duty, but that did not save them from imprisonment." Now, the difference between the practice of polygamy by the "Mormons" and the murders committed by the Wakemanites, is as great as that between right and wrong, light and darkness, the work of God and the work of the devil. God has said, "Thou shalt not murder;" Jesus has said that "the devil was a murderer from the beginning." A person, therefore, who commits murder, acts in direct contravention of the divine command, and is guilty of performing the works of the devil; but is this the case with the polygamist? What law does he violate? It is true that God said, "Thou shalt not commit adultery," and many would fain make this law applicable to polygamy,—overlooking the fact that the identical man through whom God gave this command to His people was himself a polygamist; but it is evident that this law against adultery was not intended to apply to those who sought to ally themselves in honorable, though polygamous, wedlock. The Lord has left the most positive and irrefragable proof on record that he was particularly pleased with polygamists, and that their practice of polygamy was in accordance with his wishes and commands. Many, at the present day, however, consider its practice "a relic of barbarism," and are extremely anxious to prove to the Lord, by their acts, that they consider they understand the subject a little better than he does. We are willing such individuals should think as they please, and exercise their belief by marrying one wife, or living single, as it may suit them; but we must protest against so unwarrantable an abuse of power as to make us, whether we are willing or not, do likewise.

Why do the "Mormons" contend for this right?—is it for the gratification of libidinous desires, or because they are disposed to be immoral? Our enemies know, when they permit their own inward convictions to have any weight with them, that we are actuated by no such motives. We contend for this right, because it is guaranteed by the Constitution of our country, and it is needed that we may more perfectly fulfil the commandments of God.

And these commandments we believe to be so binding, that all those unto whom they are revealed must abide the same, or they cannot enter into His glory. To deprive us of this right, would be to deprive us of the free exercise of our religion. If the exercise of this principle of our religion came in contact with any divine law, then there might be some foundation for this attempt at proscription; but this is not the case; on the contrary, everything in the Scriptures connected with this belief, conveys the idea that the Lord considered it his prerogative to command his people to practice polygamy whenever he saw proper. Or, if the Constitution gave any countenance to such interference, then it might be justifiable; but, instead of this instrument, framed by wise and good men, warranting such an assumption of power, it expressly forbids it. Of course, we expect that it will be contended that polygamy is not a portion of religion, and, therefore, that the clause referred to in the Constitution, does not sanction the practice; but who is to decide this?—and by what criterion shall it be decided? Will we take the Book in which Christendom acknowledges the principles of religion are contained, and the source whence many of them imagine it flows, and decide by it? Or, must we sacrifice the free exercise of our powers, and conform to the will of the majority, irrespective of its correctness or incorrectness? How would it be sounded abroad, should there be a Bill reported, by one of the Committees of the House of Representatives, making it a crime, punishable by law, for a man to live single and not fulfil the duties enjoined upon him by the word of God? Say, for instance, a crusade should be commenced against the Shakers—a people who abhor the institution of marriage—and they should be threatened with fine and imprisonment if they did not comply with the wish of the majority, by marrying? All reasonable men would acknowledge, at once, that such a decree would be very arbitrary, and they would not hesitate to use their influence against it. Yet this belief of the Shakers comes directly in contact with the first recorded command of God to man, to "be fruitful, and multiply and replenish the earth," and not only with it, but with the general tenor of the Scriptures throughout; and, if carried out, would depopulate the earth, and prevent the fulfilment of the plans of the Almighty. The belief and practices of the "Mormons," on the other hand, are capable of being sustained

by the best of evidence, being sanctioned by the divine command and by precedents the most noble. Admitting this to be the case—and we would like to see the believer in the Scriptures who doubts it—why should this proscriptive policy be adopted towards the people of Utah? Why should they not be left to the undisturbed exercise of their liberty of conscience, so long as they act in accordance with the well-authenticated laws of God? There can be no good reasons assigned why they should not be. Our enemies term our practices "abominations," and ourselves a "polygamous horde," and assert that we are licentious and know no restraint, and, therefore, say they, our liberty ought to be curtailed; and, "although it may be difficult to enforce such a law as this of Mr. Morrill's, yet the power of Congress to pass it must be granted." This is because we are polygamists; which, as we have said, is no crime at all. Polygamy has been practiced for years in Utah; but where is the evidence to show that its practice has been attended with evil results? Let the testimony of those who have been in our midst, whether friendly or otherwise, be carefully scanned, and it will be found that the preponderance is altogether in favor of our virtue, good order and freedom from abomination. The liberty we have had has not degenerated into licentiousness, but has been an effectual barrier in the way of its increase. In fact, we have no hesitation in asserting (and the proof is on hand to support it) that there is not another community of its size, in these United States, so free from vice and crime, of every description, as "polygamous Utah."

The grave doubts that have been entertained, by many wise and eminent statesmen, relative to the power of Congress to pass laws regulating the domestic institutions of the Territories, we have not alluded to. We have an abundance of excellent reasons for condemning the Bill without stopping to discuss the impropriety of such action on the part of Congress. Though corruption may prevail to a very alarming extent, we still have sufficient confidence, in the assembled wisdom of the nation, to believe that this policy will not be endorsed, and to believe, also, that the relics of British colonial despotism, which at the present time are, to some extent, adopted by the Government in its treatment of the Territories, and which are so manifestly at variance with republican institutions, will, ere long, be abolished, and a more

liberal and enlightened policy be substituted. The ostensible object to be accomplished by the passage of this Bill, is the suppression of polygamy; and when it is once abolished, we are told, the only obstacle debarring the admission of Utah into the Union will be removed! But what is Utah to gain by this change? Is an increase of virtue in her midst the desideratum sought for? Oh, no. She may line her streets with houses of ill fame, and people her borders with their occupants; she may erect her foundling asylums and hospitals by the score, and supply them with the needed inmates; she may suffer her young men and maidens to find an untimely grave through the flagrant violation of the laws of their being; she may, in short, be guilty of all that her neighbors are—confine her sons to but one *wife* and as many mistresses as they please—permit them to corrupt the fountain of life to such an extent that her presses, instead of being employed, as at present, in disseminating the gospel of the Son of God, would find abundant employment in publishing nostrums and panaceas of every description, and possessing every imaginable virtue for the restoration of debased humanity—she may do all this, and much more,—and if she will only discard polygamy, bastardize her offspring and be like the rest of mankind, it will be all right, and she can be greeted as a sister. This is the change sought to be effected. Who is there that has witnessed the operation of the two systems—the one now practiced by the people of Utah, and the one this Bill would impose upon them—that would wish for such a change? For ourselves we say, "We seek no change; and, least of all, such change as *this* would bring us."

INTEREST ATTACHED TO "MORMONISM."

AUGUST 23RD, 1856.

THIS number of our paper completes the first half-year of its existence, and we deem this a fitting opportunity to tender our thanks to our patrons, for the kind feelings they have evinced towards us in our undertaking. The numerous expressions of interest in the success of our publication, with the many flattering testimonials that we have received, from various sources, of its worth and character, have encouraged us very much in the prosecution of our labors; and our desire is that we may never fail in vindicating the truth, and in giving satisfaction to all our readers, so long as we may be called to act in this capacity. "Mormonism" is rapidly assuming such a position in the earth that every auxiliary which can be brought to aid in diffusing correct ideas in relation to it and its objects, is absolutely needed; and we sanguinely look forward to the day when "Mormon" presses will be so numerous, that those who have the slightest desire to arrive at correct conclusions in relation to it, can do so with very little difficulty. If we may judge by the operations of the past few years, and the rapid conversion of this powerful engine to its proper and legitimate use,—viz., the diffusion of truth, we certainly are warranted in indulging in such a hope. We do not affect to despise the obstacles that we, as a people, have to encounter in bringing about so much-to-be-desired results—we are well aware of their numbers and magnitude; but we have so much confidence in "Mormonism,"—its entire truthfulness, its power to combat and overcome error, and its perfect adaptability to the wants and circumstances of every people, however enlightened or debased they may be, as well as in the Being by whom it is supported, that we cannot doubt its ultimate and complete triumph over everything that may oppose. The press has its mission to perform in aiding to consummate this glorious victory; already it has performed much, and much more yet remains for it to perform. Every press, that is converted to the dissemination of truth, is a host within itself in breaking down the ranks of error. It is an instrument peculiarly adapted, in the work of God, to the wants of the age,

in counteracting the influence of the pernicious literature with which the earth is flooded, and in spreading the knowledge of that kingdom, which the prophet informs us, should fill the whole earth. For years, our enemies had every advantage over us; they could publish the most gross and diabolical slanders about us, and we had to submit to them. True, we might deny them, and demonstrate their untruthfulness and inconsistency; but our denial and all our remonstrances were comparatively unheard, and, so far as its influences upon us were concerned, the press appeared to be, peculiarly and exclusively, an anti-Mormon engine. That day, however—and we thank God for it—is past, and there is no longer any necessity for us to submit tamely to have the lie crammed down our throat, without the power to reject the nauseating dose. We can now meet our enemies on their own ground, with their own weapons, and, with God to defend the right, we have nothing to fear from the contest. Already the potency of "Mormonism" is being felt, and tacitly acknowledged. On the steamboat, in the car, the stage, or wherever men do congregate, let "Mormonism" be broached, and all are interested; everyone is desirous of hearing everyone's ideas on the subject. It is, indeed, the all-absorbing topic of the day,—and mankind unwittingly avow it, by the continual interest they manifest in relation to it. Here, in San Francisco, where the attention of all has been attracted for the last three months to the Vigilance Committee and their acts, no sooner do they cease to be interesting, than "Mormonism" is immediately taken up, as a subject of ever-abiding interest, in which all are concerned. No other religious body of people claim a tithe of the attention that we receive; this is palpably evidenced by the fact, that one of the great political parties considers us of sufficient importance to make their crusade against us a plank of the platform upon which they expect to ride into favor and power. We are not of the opinion of an individual we have heard about, who considered himself honored in being kicked,—neither have we any desire to receive honor from such a source; but we do think that the position they have assumed, is a more full recognition of the importance of "Mormonism" than we were looking for, at the present time, from any party which did not believe it to be what it really is. This has ever been the case, in the treatment we have received, from the days of its early

promulgation up to the present time. When but a bare handful we attracted notice far beyond that which, if we had been judged by our external appearance, we really deserved; and from that time to the present, through every phase of our history, as a petty township, county, counties, and territory, our opponents have shown, by their acts, that they fully estimated "Mormonism" as a living, energetic principle, that would eventually circumscribe them and all their effete and lifeless systems. This, they know intuitively; and they get their knowledge from that being who is ever found opposing truth and purity.

THE INFLUENCE OF SLANDER.

AUGUST 23RD, 1856.

THE news which we have received from the East by the last steamer, is, as usual, of a cheering nature. The work of the Lord is progressing surely and effectively, although Satan and his emissaries have not relaxed the vigilance which has ever characterized their efforts to thwart and counteract the influence and labors of the servants of God. In the cities of New York and Boston, where the European emigrating saints have landed this season, a beneficial moral effect has been produced by the cleanliness, good order, intelligence and union witnessed among our emigration. Men may swear falsely, and endeavor, by every means in their power, to propagate lies and injurious reports about the people—as they have recently done at a trial in New York—yet these slanders are abundantly refuted by the fact, which hundreds of disinterested parties bear testimony to, that the "Mormon" emigration, taken as a whole, is superior to any ever before landed in the United States. Honest-hearted men cannot close their eyes to these facts; the difference, between the reality and what they had been taught to expect, is so apparent, that the impression is indelible, and they perceive at once that they have been deceived. Our enemies cannot gain any real advantage over us by slandering

us. "Truth is mighty, and must prevail." Men may be deceived by their stories for awhile; but the time is rapidly approaching when such deceptions will be swept away. People may be loth to acknowledge it, yet it is a truth, that mankind are becoming daily more and more acquainted with "Mormonism" and its effects; and, as the knowledge of it extends, it will prove irresistible in convincing all, who are upright, that it is God's truth, revealed to man to ameliorate his condition. Time will prove it to their satisfaction. We have no doubts, no fears, no hesitation as to the results; all we desire is for the people to know "Mormonism" as it is, and they *shall* know it sooner or later; for, since its first revelation to the children of earth up to the present time, a day has not passed which has not brought to the world some further light upon the operations of "Mormonism," neither will a day dawn, from the present time until night shall cease to be, that will not add its quota to the world's stock of knowledge on this all-important subject.

The effect that the slanders of our enemies will have upon the people, as their acquaintance with "Mormonism" and the "Mormons" increases, will be to convince them that they have been grossly deceived and duped, and that the reports, in circulation about this people and their system, are totally unreliable. For instance;—our enemies continually assert that our missionaries have gone forth to Europe and other places, and, by false representations of every kind, have contrived to deceive the lowest and most vile, of the poor, ignorant and down-trodden masses of Europe, into the belief of "Mormonism," and that it is of such people that our emigration is composed. This season's emigration through the East, will convince every honest-hearted man, at least, who may come in contact with them, that, in this respect, they have been foully belied. It will do more,—it will gradually, and almost imperceptibly, prepare his mind to distrust and discard, as unworthy of his attention, every bug-a-boo story he may hereafter hear in relation to them. Again,—since the rise of this Church up to the present time our enemies have industriously circulated the report that we were adulterers, thieves, murderers, and everything that was base, and that our settlement in Salt Lake Valley was little better than a den of robbers and outlaws. These stories have obtained such a circulation and influence, that numbers

have confessed to us that they entered Salt Lake City with trepidation, trembling lest they should lose their lives or, at least, their property. But how agreeable the disappointment!—instead of violence, rapine and bloodshed, they found peace, good order and harmony,—property and lives sacredly guarded against every species of violence, and the love of virtue predominating in every breast; and those of them that were sick, and needed care and attention, found that the "Mormons" were a people whose hearts beat responsive to the calls of humanity, and to whom it was a pleasure to alleviate the wants of the suffering stranger thrown in their midst. These were incontestible proofs, to the minds of hundreds, that, so far as these stories were concerned, they were utterly false and without foundation.

In like manner our enemies have perversely misrepresented our doctrines and their effects upon those who believed them. "Mormonism" they have set forth as a system devoid of truth, having no support from reason, and obnoxious to the Scriptures. As the world become acquainted with it, they are astonished to find that the "Mormons" predicate their doctrines upon the Scriptures, and are more astonished to find that they are supported by reason. Further investigation also convinces them that, if the "Mormons" believe and practice the doctrines they teach, they must, of necessity, be a good and pure people. As men arrive at a knowledge of these things, the stories that they have heard, relative to the absurd and delusive doctrines believed in by the "Mormons," have no weight with them; they possess the evidence of their falsity, and, knowing them to be false, they are prepared to doubt every other story that they may hear prejudicial to the people. Hundreds of individuals have thus been led to inquire into and prove "Mormonism," who might, if it had not been a vilified and abused system, have passed it by without any further notice. "Mormonism," by this means, gains converts, the world becomes acquainted with its operations, and those who love the truth and are truly and sincerely desirous of serving God, are attracted to it. Every Latter-day Saint who is in the path of his duty, whether abroad among the people preaching the principles of "Mormonism" orally, or at home in the Valleys of Utah building cities and temples, or leaving the land of his or her nativity emigrating to the mountains, or engaged in any of the fields of

labor assigned to us to fill, is disseminating a knowledge of "Mormonism," and is bearing so loud and powerful a testimony to its truth that the world will be left without excuse for rejecting it.

The Lord has numberless ways of effecting his purposes, and the slanderers of his people he uses as instruments to warn mankind. Were there no slanderers of "Mormonism" there would be nothing to attract the attention of the people. If our enemies had not reported that we were murderers, adulterers, thieves, impostors, disloyal, etc., etc., there would be no contrast; but, having heard these lies, their falsity, when they come in contact with "Mormonism," is demonstrated. Coming in contact with "Mormonism," has different effects upon different people; but with the honest-hearted lover of truth it has but one effect, and that is, to convince him that it is the system of salvation designed by the Lord for his benefit. He may not arrive at this conclusion at once, but, if he cherishes a love and regard for the principles of truth, he will be convinced of it sooner or later.

DISBANDMENT OF THE VIGILANCE COMMITTEE.

AUGUST 23RD, 1856.

THE exciting topic of the past week has been the disbandment of the Vigilance Committee, or, perhaps, it may be more properly termed their retirement from active service. On Friday morning of last week their fortifications were demolished, and the bags of sand emptied into the Bay. And on Monday, previous to the resignation of their power, they determined to marshal all their forces and display, to their friends and enemies, their numerical strength and military appearance. No pains were spared to make the parade and review as imposing as possible, that it might have the desired impression on their opponents and the outsiders. At an early hour in the day nearly all the shops, offices, and stores in the city were closed, and many of the streets and buildings were decorated with flags, banners, and devices of various kinds.

At noon, the different regiments marched to Third-street, where they were reviewed by their Grand Marshal—Charles Doane—and staff, the field officers, the Executive Committee and the Board of Delegates. They were saluted by the different companies as they passed. After the review, the procession was formed and marched through the principal streets. Every spot from whence a view of the procession, as it passed, could be obtained, was appropriated; and from many of the balconies along the line of march, bouquets were showered upon the troops as they passed. There was not so much enthusiasm manifested, however, as might have been expected, though, to all the spectators, it was doubtless a very interesting display. The troops—artillery, cavalry and infantry, evinced a more familiar acquaintance with the drill than could have been expected from bands so recently organized. The arrangements for the procession were well planned and admirably carried out, and everything passed off to the satisfaction of those engaged in it. After the procession had moved through the principal streets, they repaired to Headquarters, and there disbanded. Various estimates have been made as to the number under arms; those favoring the Vigilance Committee state that, according to the official reports from Headquarters, there were five thousand men under arms; their opponents, on the other hand, assert that, by actual count from different points as they passed, they did not exceed two thousand eight hundred. Several arrests were made during the day, and the parties were lodged in the cells of the Committee.

It is presumed that, whenever necessity shall again occur for the re-organization of this formidable power, a call to that effect will be promptly responded to by all its members. Many of the bands of which it is composed will, it is quite likely, form themselves into permanent independent companies, and retain their present organization complete; this will enable them to speedily resolve themselves into a Vigilance Committee of the most formidable character at any moment; and, if they can keep their arms and maintain their present state of discipline and the unanimity of feeling which they have heretofore had, it will be a task of no small magnitude for any force, independent of the United States troops, to put them down, or to prevent them from carrying into effect any measure they may deem proper to adopt. Since their

organization, a period embracing exactly three months, they have pursued and carried out their objects with a remarkable degree of moderation, and, the success which has attended all their movements, with the unanimity that has characterized their organization, will embolden them, whenever, in their opinion, it shall be needed, to have recourse to the same measures, with the expectation, of course, that they will be attended with the same results. We have many doubts about the same unanimity and moderation characterizing future organizations of this kind. When the majority of the people are pure and upright, persons possessing these qualities will be the kind of men they will elevate by their suffrages to offices of trust and power; and, when such men are in power, there is no need of organizations being formed unknown to and unrecognized by the laws. If the majority of the people, however, desire wickedness, and corruption prevails in their midst, their officers will be men who have but little regard for their constitutional obligations or for the laws which they are chosen to administer, and an organization ostensibly formed for the purpose of carrying out the laws, will confer no real benefit upon such a people. The organization must, of itself, be composed of the same element, and be actuated by the same motives, as the masses by which they are surrounded, or they cannot maintain their supremacy. Here, in our opinion, is the danger of such associations,—for, if the majority of the people are desirous of seeing the laws properly enforced, they have the power, by the mere expression of the popular will through the ballot box, and without violence, to place such men in office as will mete out justice impartially, irrespective of rank or position; but, if the majority are corrupt, and those of them who desire justice and right are in the minority, it will at once be perceived that such an organization would be used to oppress the minority—however unjust and contrary to right it might be—by carrying out the wishes of the majority. We look upon an organization of this kind as a bad and dangerous precedent, though the object may, as in the present instance in this city, be praiseworthy. Its danger is not so apparent so long as the people are actuated by good motives; but when the bounds of law are overstepped, there is no barrier to restrain the masses, only their own will and the ideas they may happen to have of right and wrong. This may not be productive of much

harm while the popular voice is heard in favor of the right; but a precedent is established that may be adopted, as such, by the people at some future time, when they might desire to band together for unworthy objects—objects that they might think could not be effected by the law. We confess that we have seen so much of these popular demonstrations acting independently of the law, and, in fact, in direct opposition to it, that we cannot help viewing such movements with distrust, though, at the same time, we may freely and willingly give, to many engaged in them, credit for being actuated by pure and correct motives. Under our form of Government, the people have everything in their own hands; they are the sovereign power, and the expression of their will is indisputable and supreme. If the laws are inefficient, they have the power to remedy them; and, if there is any fault in the administrators of the law, it is also their prerogative to remove them, and fill their places with those who are honest and capable, and who will faithfully fulfil their obligations. We cannot conceive of any case that can arise, if the people will only remain honest and true, where there will be a necessity for any organization or association antagonistic to the laws. The people may have to suffer, for awhile, in some instances, but it is better to suffer wrong than to do wrong. "Two wrongs never will make a right;" and, in seeking to escape the evils with which we may be threatened, we cannot be too careful in abstaining from such moves as may place us in a worse position than that which we already occupy.

THE PRESERVATION OF THE UNION.

AUGUST 30TH, 1856.

WE notice, in one of the city papers this week, an article entitled "The Presidential campaign and the Union," in which the writer treats the idea of the dissolution of the Union as supremely ridiculous, and, in a tone of great confidence, asserts that there need be no apprehensions whatever indulged in about such a result. It is, in the editor's opinion, a political bugbear, adopted,

by political charlatans, to effect their ends. It is their stock in trade, and they use it as political capital. The supporters of one of the Presidential candidates declare that the election of his opponent, involving, as it would, a policy inimical to the South, would be followed by speedy dissolution. The adherents of the other nominee imagine they can foresee, in the success of the first, the continued predominance of a feeling to tolerate and spread slavery, which they abominate to such an extent that, rather than have it remain unchecked, they would prefer to see the Union dissolved. The victory of either of these parties, according to their own statements, would be but the precursor of this terrible calamity. But this, the writer of the article alluded to above thinks, is all done for political effect—to advocate partizan claims—and that those who make these statements have, really, no positive belief or settled purpose that it will ever be performed. Even if they really mean what they say, and seriously contemplate the execution of their vaguely uttered threats, he thinks that its first manifestation would be rebuked by the great conservative mass of the people. We wish that we had good reason to believe as he does in relation to these things, for we would rather contemplate the peace and prosperity which we feel would attend the perpetuity of the Union on correct principles, than the discord and fratricidal conflicts which will inevitably attend its dissolution. But, with the lights that are before us, we cannot indulge in such feelings, pleasurable though they doubtless are, without surrendering the exercise of reason with which we are endowed. Everything that is transpiring around us—every move on the political checker-board, proclaims that there are desperate resolves underlying this gas evolved by demagogues, that, if executed, will bring about this dread national disaster. Everyone who has carefully watched the signs of the times and the progress and increase of this feeling, must be convinced of this, and be willing to admit that the danger grows daily more imminent. Not many years ago the thought of secession or disunion was terrible, almost horrifying, and men felt and talked about it as one of the greatest national misfortunes that could befall us; but of late the public ear has become familiarized to the sound. Their sensibilities are becoming blunted, and its contemplation no longer disturbs them, or prompts the feelings they formerly experienced. Indeed, the

unhappy divisions which have distracted the country, and arrayed the people of one section against the other, have engendered feelings, in the minds of many, that cause them to look upon the dissolution of the Union as an event fraught with beneficial results! "If, to preserve the Union," say they, "we are to permit the propagandism of slavery, then it is not worth preserving—'let it slide.'" The slavery propagandists and apologists feel, on the other hand, that rather than submit to the encroachments of this party and their principles, should they gain power, it would be preferable to secede, and thus dissever all connection with such "fanatics." In consequence of the exasperated state of public feeling, produced by these differences, the benefits arising from the Union are already destroyed; and, if they are persisted in, the forms can not, possibly, long remain. How very different the feeling which at present prevails in the councils of the nation to that which actuated them in the early days of the republic. They had their faults and their petty divisions,—but they bear no comparison to those with which the nation is at present afflicted. They are now of such magnitude that none but the most wilfully blind can shut their eyes to their danger. A spirit of envy and detraction has taken possession of the principal men—a spirit to tear down and divide—so antagonistic to the spirit of unity which was so apparent in their predecessors, that results the most opposite to those which attend *their* labors may be expected. A spirit that will prompt men in the Senate Chamber to boast of the achievements and sacrifices of their own State as being far superior to those of their neighbors'—that will cause them to measure the blood shed by themselves in the war of the revolution by barrels, and that shed by their compatriots by gallons, is a spirit that cannot fail to produce bitterness of feeling, and, if not quenched or expelled, will prove a source of more serious and terrible evils. It is criminal for men to cry, "Peace, peace, there is no danger," and to try and lull the people into a feeling of security, when the signs of the times are so portentous. In our opinion it would be far more suitable to present the real situation of things to the people, that, if there be a sufficient amount of virtue left among them, they may arouse themselves from the stupor into which they have fallen, and exert themselves to avert this fearful disaster. For it surely requires but a small amount of penetration to discover that,

if this feeling of apathy in relation to the dissolution of the Union continues to increase, in the same ratio that it has for a few years past, its consummation cannot be far distant. This writer thinks, that bound up in the solemn archives of history, woven around the memories of battle fields, mingled with the traditions entrenched in the hearts of the millions that make up these thirty-one nations, has the sacred trust of preserving this Union been reposed. But where are the nations of antiquity? They had their archives of history—their glorious traditions entrenched in the hearts of the numerous millions; they had their Thermopylæ, their Marathon and other battle fields, around which were woven undying memories and inspiring associations. If their liberties could have been preserved by the remembrance of brilliant exploits, then they could have lived in the greatest security without any apprehensions for the future. But this was not the case; it needed something more than glorious traditions—something more than the history of battle-fields,—it needed virtue, humility and unity in the people; and when they were deficient in these qualities, they rapidly declined. And it will be so with this nation; it ever has been so since the creation. Then why should we imagine ourselves an exception? Our voice to the people would be, not to think that the present evils will soon be terminated, but to be assured that, unless there is a complete reformation and change of spirit, instead of sectional contention being suppressed, it will continue to increase until party will be arrayed against party, and every form of Union be dissolved.

DECLARATION OF TRUTH—ITS RESULTS.

SEPTEMBER 6TH, 1856.

AMONG the interesting items of foreign news received by the last steamer, we see a brief allusion to some disturbances that have occurred lately in Copenhagen, Denmark, in consequence of the preaching of the "Mormons." What the troubles have been we have not been able to ascertain from any of the eastern papers, and, as our files of the *Millennial Star* did not come to hand by the last mail, we have no means of ascertaining the truth or falsity of the report. In noticing this brief account of the effects produced by the presence of the elders with their message in Denmark, we were forcibly reminded of the words of Jesus to his disciples—"Think not that I am come to send peace on earth: I came not to send peace, but a sword"—and their applicability to the revelation of his truth both in former and in latter days. The truth of this saying is corroborated by the history of Jesus' mission on the earth. The promulgation of his truth, both by him and his disciples, had the effect that he said it would—it did set a man at variance against his father, the daughter against her mother, and made deadly foes of those who were connected by the nearest and dearest ties of consanguinity and friendship. And these effects not only followed the spread of the doctrines of Christ while he was on earth, but they also followed their spread under the administration of his disciples. And they not only followed their spread under the administration of his disciples in ancient days, but the same effects also follow the dissemination of these principles in modern times; and they always will follow them, so long as Satan has any power over the hearts of the children of men. "Mormonism" has been very much objected to by a great many, because it produces such division and disturbance wherever it has been preached; but, as we have said, these were the peculiar effects of the preaching of the gospel in ancient days, and did not these same effects accompany the preaching of this system in the present age, we should have very good reasons for doubting its divine authenticity.

It seems strange that a system replete with so much love, and characterized by so many evidences of divinity as that taught by Jesus, should be productive of such results. And it is no less strange that men will, in utter contempt of the vast and accumulative amount of evidence which always has accompanied the gospel, be found committing extravagancies, which, if committed by others towards any other system, or towards any other people than the believers in the gospel, would call from them the most unqualified condemnation. If we had not an abundance of evidence of the truth of this in the Scriptures, we have an abundance of it afforded in the history of the preaching of the gospel in these days. If the Jews could have witnessed a people taking a course towards any other sect or system such as they took towards the Savior and his disciples, there can be no doubt but they would have been loud in their condemnation of it. They would have pronounced it illiberal and cruel, and their sympathies would have been enlisted on the side of the persecuted. But, when a system emanating from the Deity and brought to the earth by His Son, was introduced in their midst, they lost all sense of propriety, and seemed no longer to have the slightest idea of justice or right,—they were ready to proceed to any lengths to destroy and annihilate the hated doctrine and its believers.

The conduct of the Jews towards the gospel and its propagators in ancient days, has its parallel at the present time in the treatment of the "Mormons," or the Latter-day Saints and their doctrines, by those who have no predilections for the truth. Were they to witness the actions they themselves are guilty of, practiced by others towards any other people than the "Mormons," they would be loud in their protestations against such unhallowed persecutions and oppressions, and they would recognize it as their bounden duty to oppose them. What is there about "Mormonism," its dissemination or its practice, so much worse than other systems, that there should be such a disturbance created wherever it is preached? Why such a whirlwind of persecution—such a disposition on the part of many to go to every extreme to arrest its progress? They say "Mormonism" is a delusion—is it the only delusion? It will be found that a great many of the principles which are embodied in "Mormonism," are believed in and practiced by other people, and yet they do not have to contend

with the opposition the "Mormons" have. Truth has ever met with opposition; but that opposition is intensified when the principles of truth are embodied in a system of salvation, such as was taught by Jesus when he was upon the earth, and as revealed by him from the heavens in these last days.

Jesus knew, perfectly well, what effect the rejection of truth would have on the human mind. He knew that, if obedience to the gospel would produce love, peace and good will to all, its rejection must leave the person rejecting it a prey to hatred, strife and blood-thirstiness. He knew that obedience to the gospel would implant in the human breast a desire to save, while its rejection would produce the opposite feeling—a desire to destroy. He perfectly understood the operations of the two spirits—the spirit of light and the spirit of darkness—and that the rejection and decrease of one was sure to be accompanied by the encouragement and increase of the other, and, therefore, he could, with perfect assurance, say, that his teachings would be followed by variance and division. Men imagine that, because these effects follow the preaching of the gospel by the Latter-day Saints, they must of necessity be deceivers; whereas, instead of such things being an evidence of an incorrect doctrine, they are a strong evidence to the contrary. While the gospel of Jesus causes variance to spring up between those who reject and those who obey it, yet it causes peace, unity and every good feeling to increase in the breasts of those who listen to its precepts. The believers in the gospel should not be condemned for the troubles and disturbances which its preaching occasions; for the fault is not in them nor in the principles preached, but in the people, who will not obey them. Paul, though accused of being a "seditious and pestilent fellow," because disturbances attended his preaching, was not to blame for these evils. His doctrine was pure, and calculated, if men would hearken to it, to produce the contrary effect. Neither are the Latter-day Saints culpable for the disturbances which attend, as in the days of Paul, their preaching of the gospel. "Mormonism," as it is vulgarly called, is not the cause of it; for, if its influence is watched, it will be apparent that it produces entirely different results—instead of men being made turbulent and quarrelsome by its influence, they are made peaceable and united. Though "Mormonism" may be despised and spoken

lightly of, yet, take it from the earth, and there is not another system extant, taught by man, in the operations of which we can behold the verification of the Savior's words. There is not another system that is organized after the pattern of the Church instituted by him; neither is there another system that proves, by the results which follow its preaching, that it is, in reality, the same system of salvation revealed by God to His Son Jesus Christ, and taught by him to the children of men, as the medium through which to obtain eternal happiness and exaltation.

GOLDEN ERA—BANEFUL INFLUENCES.

SEPTEMBER 13TH, 1856.

THE silence of the California journals on the subject of the rapidly increasing immigration of the "Mormons" to the fertile valleys of Utah and the lower counties of California, has become a matter of so much concern to our neighbors of the *Golden Era*, that they have taken it upon themselves to read their *confreres* a lecture on the subject, stirring them up to their duties, and setting up for their example the conduct of their Atlantic contemporaries, who, "though far less liable to the baneful influences growing out of the social predilections of the Mormons," advert frequently to the subject. We really hope that the exhortation of the *Era*, will have due weight with California journalists, and that they, as well as the editors of the *Era*, will, for the future, keep the subject before the people. It is an exhaustless theme—one that can be dwelt upon without becoming stale or threadbare. These gentlemen seem to have just awakened to a sense of the danger which they are in. "Mormonism," though acknowledging Great Salt Lake City as its grand centre, is still spreading on the right and left, and, in the language of the *Era*, "it is apparent to all who watch its progress, that it is gradually radiating towards the shores of the Pacific." They are afraid that it will overwhelm them,—that it will accomplish all that its adherents have foretold it should.

But now, as the danger is so imminent, arises the question as to the best mode to be adopted to stop its farther progress. What shall be the plan? The editors of the *Golden Era* have chosen, and shamelessly made public, the means they have determined to adopt. Hear what they have to say on the subject:—

"We are not among those who would persecute and stigmatize these unfortunate and deluded people, so long as they confine themselves within the limits of Utah, but when we find them sending forth agents to make proselytes in California, we deem it a duty we owe society to lend our aid in 'crushing out' an evil, so portentous to the future welfare of our people and the fair fame of our State."

Oh, no! we would not be guilty of persecuting and stigmatizing you, unfortunate and deluded "Mormons"—we would not discharge the duty, which, in our opinion, we owe to society, by *crushing you out*, so long as you confine yourselves within the limits of Utah; but, if you ever put your foot outside of the boundaries of your territory, if you ever are guilty of sending forth agents to make proselytes in California, if you ever attempt to extend your peculiar predilections over here, *then* we shall persecute, *then* we shall stigmatize, and *then* we shall deem it our duty to *crush you out!* If there is any force in language, this is the only inference that can be drawn from the above paragraph. To prove to their readers that they really wish this idea to be conveyed, they express surprise that their contemporaries do not persecute, stigmatize and attempt to crush out the "Mormons" more than they do; and, not content with expressing surprise at this, they endeavor to incite them to adopt this course; the spirit of their article recommending it as the only course to be pursued to deliver "the fair fame of our State" from the blighting and baneful influences of "Mormonism." Whether their persecution will have the effect to crush us out or not, time will prove; we, however, have no fears about the result. The *Golden Era* and its editors do not fire heavy enough shot either to crush out or prevent "Mormonism" from radiating to the Pacific, and from the borders of the Pacific westward, until it will circumscribe the earth, and imbue men of every nation with its peculiar social predilections.

"Already has Utah" say they, "presented herself for admission into the Union as a sovereign State, with a constitution in

which is the implied guarantee to her people of being permitted to worship God in their own peculiar way—with a code of morals forming a *sad* exception to those recognized by other States;" Utah, therefore, must be attended to. Congress has been too long silent on the subject. The "Mormons" have been left too long alone to augment their numbers. They have been left too long to train a vast rising generation in the vilest precepts, and amid social spectacles the most degrading. We are contiguous to them. We are pure! We are holy! Our children hear no vile precepts, witness no degrading social spectacles! Vice raises not its hideous head in our midst! Crime, rapine and murder are unknown to our borders! California is a heaven on earth! Utah a pandemonium! She is our neighbor—our borders join. We shall be corrupted! The advances of her people must be stopped; they *shall* be stopped, if we have the power to do it. Their presumption in daring to apply for admission into the Union with a constitution that guarantees unto them the right of worshiping God in their peculiar way, is too monstrous. A Californian, a Chinaman or a Hindoo may have this privilege, but for a "Mormon" to expect such a privilege—bah! the idea is too absurd, and the "Mormons" are fools for thinking of such a thing.

If a stranger to both Utah and California were to read the *Golden Era*, these would be the conclusions he would inevitably come to, in regard to the two countries. It would be impossible for him to arrive at any other if he accepted their language at its understood value. Would these conclusions be correct? Is California or any other State or Territory in the Union, likely to retrograde in the least, in their morals or anything else, by the infusion of "Mormon" element or "Mormon" principles in their midst? We boldly answer, No; and defy the *Golden Era* and the world to successfully prove that they would. Let them read their next article, headed "What Next," in the same column with this one to which we allude. In this article they state that recent developments have shown that men take wives, and women take husbands, in New York and Philadelphia, as well as in some of the European countries, for no other purpose than to insure their lives for a large amount of money, and then murder them to obtain the insurance; thus speculating in the lives of their dearest relatives. This, we are informed by the *Golden Era*, is a plan fre-

quently adopted in so-called Christian cities and lands; and, from the weight of evidence that we have received from various sources supporting the truth of these things, we are convinced they are so. California affords no instance, so far as we have heard, of the commission of this crime; but is it because of the superior tone of morality prevalent here? Those who are acquainted with California morals need not to be told that if it is not done, it is only for want of the opportunity. If California cannot produce villains who, for a few pieces of gold, would sell the life of their dearest friend and relative, she contains plenty who would unhesitatingly murder them in cold blood for the same object. Will intercourse with the "Mormons" have a tendency to increase these evils? The question needs no answer; all that is necessary is to look at Utah; if they do not exist there, if crimes of this and every other description are unknown there, we may safely conclude that instead of "Mormon" intercourse having the effect to deteriorate the morals of their neighbors, it will have a tendency to elevate them. Paint Utah as black as you can, set forth, in as glowing language as you can command, the iniquities of her inhabitants, yet you cannot make her equal to her neighbors in all that is recognized by good men as evil. Talk about the baneful influences of "Mormonism" destroying, or in any way injuring, the purity of California morals! The idea is ridiculous; and, were it not so gravely advanced, it would excite our risibilities. We are very much averse to the practice of instituting comparisons; in self defence, however, we are sometimes compelled to adopt them. Compare the criminal records of Utah with those of California, or with those of any other State or Territory in the Union, and how infinitely superior she is to them all,—if we admit that freedom from crime and wrong constitutes superiority. It was only a few days ago that one of the daily papers in this city, in speaking of the commission of crime throughout the State, remarked,—"Villainies are becoming more frequent in California than in any other civilized country on earth; they are, in fact, events of every-day occurrence." And yet the editors of the *Golden Era* think that the "fair fame of our State" can be sullied by intercourse with the "Mormons." Truly they have strange ideas relative to "fair fame."

"But," says the *Era*, "these baneful influences grow out of

the peculiar social predilections of the Mormons." Where are the baneful influences of which they speak? Do we witness their operation and growth in those portions of the land in, and adjacent to, California to which the "Mormons" have immigrated? If we take the same kind of evidence as that upon which the editors of the *Golden Era* predicate all their charges,—namely, newspaper reports, we must believe, that, instead of their influence being baneful, it is, on the contrary, wholesome and worthy of all commendation. Polygamy—and we suppose it is to this they have reference when they allude to our social predilections—when practiced according to the laws of God, is not accompanied by baneful influences. The precepts and the social spectacles in which "the vast rising generation of Mormons" are being trained, are not degrading or demoralizing in their tendency. "Mormonism" does not produce such fruit. It ever taught and enforced virtue both before and since the introduction of polygamy. The infusion of "Mormon" principles and element into California character would have the same effect here that it has in Utah—it would abolish prostitution; it would remove from the sight and hearing of California youth scenes that were never witnessed by the rising generations of "Mormons" in Utah, and of which they have no conception; it would give security to life and property; it would end the interminable amount of litigation with which the courts in this country are cursed; it would give dignity to labor and thus promote industry; it would, in short, do all for California that it has done for Utah, by causing peace, good order and union to abound in her borders. These are the influences which attend the radiation of "Mormonism," and we leave it to all honest and good men to decide whether they are "baneful" or beneficial.

ARGUMENTS AND EVIDENCE.

SEPTEMBER 27TH, 1856.

THE arguments that men, in many instances, have recourse to in their endeavors to decry and falsify the principles of "Mormonism," are of so irrational and puerile a nature, that if they were used against any other system, they would bring upon their originators the ridicule and contempt of all thinking and reasoning men. When the character of the claims of "Mormonism" is remembered, it seems strange that this should be so universally the case. A system making such pretensions, progressing so rapidly, appealing so powerfully to man's reason, possessing to so eminent a degree the elements of greatness and permanency, should surely demand more than ordinary scrutiny, and should be met with more than ordinary argument. "Mormonism" is advocated before mankind on the testimony of God's word. To this its advocates appeal to substantiate its truth. By this it should be judged. If it be untrue, and contrary to the revealed will and laws of God, the proof should be produced from his accredited records. It is time that men should think calmly, considerately and impartially on this subject. Every man should thoroughly satisfy himself as to the truth or falsity of this system. It is a question of momentous importance, upon the correct decision of which eternal destinies hang. To trust to another's opinion, to another's judgment, to another's convictions, and be guided by them, in an affair of so much importance, is folly. "Mormonism," as we have often had occasion to say, is either true or false; if true, it is every man's duty to obey it; if false, it is every man's prerogative to know its falsity. We say it is true. Our opponents say it is false. We say it will have to be believed and obeyed by all men, or they will be condemned. Our opponents say all who believe and obey it are deluded and will be punished. Which is correct? for all must perceive that both can not be. If the Latter-day Saints were to deny the authenticity of the Scriptures and refuse to have their doctrines tested by them, then there might be some room for caviling; but this is not the case. Their most ardent desire is to have them made the rule of evidence; therefore, our opponents

have but little trouble, if their assertions are susceptible of proof, to substantiate them. Certainly this would be the more preferable, easy and effective way of counteracting the influence of the Latter-day Saints and their doctrines, and proving to the world that their testimony is false; for it is upon the evidence which they are supposed to afford in favor of these things that they are believed and obeyed. The Latter-day Saints, and the people who are continually being united with them, believe the gospel to be the power of God unto salvation; and they believe the system vulgarly recognized as "Mormonism" to be the gospel; therefore, they believe in "Mormonism." Prove to them that it is not—and nothing can be easier, if what our opponents say be true—that the doctrines they believe, obey and teach are not the doctrines of the gospel, and, our word for it, they will soon renounce them. Prove to them that the course they are pursuing will not result in happiness, that the sacrifices they are making will not obtain reward, that the laws they submit to are not the laws of God, and that, therefore, they cannot gain salvation through them, and how readily they will recant their errors, and adopt the system which will bestow these blessings! Salvation is as dear to them as it possibly can be to any other people, and they are willing to forego as much to secure it.

Has "Mormonism" been met upon these grounds and with these weapons? Have its claims to divine authenticity, in a solitary instance, been disproved from Scripture and reason? All who are acquainted with its history know that the rifle, the sword, the bayonet and the torch of the incendiary have been the weapons more used than any others to arrest its progress—that the only victories ever gained over its principles have been by these *very potent* arguments. Instead of referring to the Book upon which the doctrines of "Mormonism" are predicated, and proving from it that they are erroneous and calculated to mislead, appeals are made to the books, and writings and statements of anonymous and irresponsible men, who, testing "Mormonism" by the standard they recognize as being right, have condemned it, irrespective of its agreement or disagreement with the only true and reliable standard of evidence on such matters. To believe in new revelation, or the direct communication of God's will to man by personal communication or through any chosen agency, in these days,

is considered very erroneous and delusive,—it is thought to be contrary to God's design. The "Mormons" believe and teach that they have thus received revelation and knowledge from him; therefore, it is a settled conclusion that the "Mormons" are impostors. In the opinion of great numbers, no further argument is necessary; this is conclusive. They, therefore, do not take the slightest interest in examining the nature of the evidence they adduce in their attempts to condemn "Mormonism." This is plainly perceptible in the articles on this interesting subject which occasionally appear in the different newspapers of the day. No slander is too stale, no abuse too violent, no crimination too vindictive, no falsehood and misrepresentation too glaring and absurd, about Utah and the "Mormons," to be excluded from their columns. And this is the character of the evidence, in almost every instance, upon which this remarkable system is condemned. If they be correct in their premises, when they assert that new revelation from the heavens in these days is incompatible with God's attributes and with his former dealings with man, then their conclusion is also correct. But the Latter-day Saints have repeatedly and conclusively shown to the world, beyond the power of contradiction, from God's own word, that these premises are incorrect, and that, consequently, the conclusion must also be incorrect. Many, however, though professedly strong believers in the Bible, are not willing that it should be the source from whence arguments and evidence to prove or disprove "Mormonism" should be adduced. When "Mormonism" is to be tested the Bible is laid aside, and the writings of some traveler, who has spent a few days, weeks, or, perchance, a year in their midst, is substituted. If, in his opinion, "Mormon" doctrines and institutions be wrong, then, his opinion must be indisputably correct, though it may be opposed by the testimony of both Scripture and reason.

This is the species of argument that the Latter-day Saints have to contend with—they are the arguments they ever have had to contend with from the beginning, because they are the only arguments that can be used with the least shadow of success. We need only cite one item of our belief to prove this,—and it is something that is familiar to most of those who are in the least acquainted with "Mormonism." We refer to Polygamy. We have boldly and conscientiously avowed and proclaimed our belief

in this principle, and have given publicity to the evidence contained in the Scriptures, which, to our mind, so conclusively supports its correctness; but in what manner has this evidence, drawn from the Book upon which all Christians build their faith, been received? Has it been rebutted by counter-evidence? Have the fallacy of our belief on this subject, or the dangerous and anti-Scriptural tendencies of its practice, ever been pointed out, and substantiated by the word of God? No: evidence is not to be obtained there; therefore, in speaking or writing upon this subject, its opposers have recourse to extraneous evidence, entirely irrelevant to the subject at issue; and, by it, this doctrine is condemned, without the least regard to its Scripturality or divine origin. We cite this doctrine as an illustration; and though we are told that this is the most odious and obnoxious feature in our system, yet this kind of argument is not restricted to it. Almost every principle we advance, every doctrine we teach, every command we enforce, is treated in the same way, and is condemned upon as small an amount of evidence. As we have previously said, if the same kind of arguments as those adduced to condemn the belief of the Latter-day Saints, and based upon evidence of like nature, were to be brought forward against any other system, they would be passed by with contempt; but, strange to say, they may be used against "Mormonism" without exciting attention or being thought inconsistent. "Mormonism," in spite of all these things, has prospered, is now prospering and will continue to prosper and fill its mission, by gathering out from every creed and nation all those who love the truth and are honest in their desires to serve God. They prove "Mormonism" to be true by the most incontrovertible evidence, and it is the only evidence that should be relied on in either its acceptance or rejection.

SOCIAL EVILS.—DIVORCES.

SEPTEMBER 27TH, 1856.

ON Thursday there were five new divorce cases on the District Court minutes in this city; and the ratio is said to be four a day. The appeals for separation are made, in the majority of instances, by women. If some of our philanthropic contemporaries, whose breasts are filled with *sympathy* for Utah and the "wretched" state of affairs there, would glance around them, they would find abundant employment for all their faculties, and plenty of objects needing more sympathy, than they are likely to find in Deseret. "Mind your own business," is the "Mormon" creed, and we think that we can safely recommend it to some of our neighbors, who, in their anxiety to point out the mote they imagine they see in the "Mormons'" eye, overlook the beam which is so injurious to their own. Were the people of Utah really as degraded, as certain editors in this country sedulously strive to convince their readers they are, even then, there could not be a more apt illustration of "Satan reproving Sin," than for California to lecture Utah on her morals. But these same gentlemen must know, if they are posted up as they should be, that polygamous Utah, with all its "licentiousness and degradation," is immeasurably behind California in all that is recognized in the world as immoral. We are aware that recrimination is not argument, and is seldom politic; but when editors are continually harping on the degrading influences of "Mormonism," we cannot, in justice, forbear from reminding them of their own situation. Talk about the difficulty the "Mormons" have in preventing their women from going off with the United States troops and others! You had better look to yourselves, gentlemen, or you will be in a "bad fix"; for the very evils that you have hoped were coming on the "Mormons," and at which you have rejoiced, are, in all probability, about to befall yourselves, and without any aid, too, from "United States troops or others." The fact is the social institutions of the world have proved inadequate to the wants of the human family; something purer and more in accordance with the demands of human nature is needed. Such a system is to be found in "Mormonism," and the world will yet gladly adopt it.

DANGER OF DISSOLUTION.

SEPTEMBER 27TH, 1856.

THE news that we published last week from the territory of Kansas, is calculated to fill the breast of every lover of his country and his country's glory and prosperity with the most gloomy apprehensions. We love America—we love her soil, her climate, her noble rivers, her lofty mountains, her intelligent population and her free and democratic institutions; and we thank the Lord for establishing such a liberal and enlightened form of Government, for inspiring the fathers of this republic with such pure and exalted ideas, manifested in their adoption of a constitution under which men of every nation, creed and tongue—the oppressed and down-trodden of other lands—can congregate and enjoy the fullest liberty of speech and action. These must be the feelings of every heart that has reflected on this subject; and such cannot but view with grief the determined attempts that are now being made to dismember and divide this people, and array them in deadly feud against each other. How the advocates of despotism and tyranny must rejoice, when they hear of civil war in the land of liberty and republicanism! They prophesied that it would be so. They have ever decried free government as inconsistent with the order of society, and have drawn arguments from the disorders which disfigure the annals of the petty republics of Greece and Italy, not only against the principles of our government, but against the liberty which it guarantees. They have pointed to those republics and their fate, and have not hesitated to predict that the same distractions, the same agitations, the same revolutions and contentions for power which disturbed them should be felt by us; and, as these difficulties were the means of hastening their destruction, so they should be the causes which should produce ours.

Though the fathers of the Republic were confident in the integrity of their own motives, and were satisfied as to the propriety of establishing such a form of government, yet they were fully aware that its success and perpetuity depended, altogether, on the integrity and correct deportment of the people. They

fully realized that, by the indulgence in local prejudices and party animosities, under guidance of ambitious leaders, occasions might easily be found or created for the introduction of sectional agitation and strife that would result, unless checked, in the dismemberment of the Union. They were not blind to the evils which monarchists predicted would attend the republic; neither did they pass off the stage of action without lifting up their voices in solemn warning to guard the people against the dangers of disruption. They knew that the safety and preservation of the Union and all the blessings of a free government, were dependent upon the integrity of the people—that so long as they abstained from local prejudices and attachments, from separate views and party animosities, and accorded unto all the same privileges they claimed for themselves, so long the Union would be preserved intact. The following is the sentiment of one of the most faithful and zealous founders of our government, when entering upon his eightieth year, drawn from him by the portentous approach of a danger similar to that with which the Union is, at the present time, threatened:—

"In all the views that may be taken of questions between the State governments and the General government, the awful consequences of a final rupture and dissolution of the Union should never be lost sight of. Such a prospect must be deprecated—must be shuddered at by every friend of his country, to liberty, to the happiness of man. For, in the event of a dissolution of the Union, an impossibility of ever renewing it is brought home to every mind by the difficulties encountered in establishing it. The propensity of all communities to divide, when not pressed into a unity by external dangers, is a truth well understood. There is no instance of a people inhabiting even a small island, if remote from foreign danger, and sometimes in spite of that pressure, who are not divided into alien, rival, hostile tribes. The happy union of these States is a wonder; their constitution a miracle; their example the hope of liberty throughout the world. Wo to the ambition that would meditate the destruction of either."

How different his sentiments in relation to this unhappy event from those which are indulged in by many at the present time. A feeling of disregard for the Union is rapidly gaining ground; and, blinded by passion and prejudice, sectionalists pause not to reflect upon the awful consequences which will unavoidably follow the gratification of their wishes. Always in the possession of the blessings of liberty and freedom from oppression, they

cannot estimate them at their proper value. They have not learned, by the bitter experience of the revolutionary fathers, the value of the boon they enjoy. To the men of the revolution the blood they shed, the sufferings they endured, the sacrifices they made, for freedom from tyranny and unjust burthens, enhanced the value of liberty in their eyes, and they prized it in proportion to the exertions made for its possession. They felt it to be a blessing of priceless worth; and, therefore, spared no pains to obtain and preserve it.

Eminent and far-seeing statesmen have foreseen that, if the people permitted themselves to become the tools of demagogues and aspirants for place and power, disunion would be the inevitable result. If the sword were once drawn in civil strife, they well knew that the passions of men would observe no bounds, but that they would be hurried from one extreme to another until anything short of the dissolution of the Union would not satisfy them. In speaking on the spirit of sectionalism, which he saw was rapidly increasing, a distinguished member of the Senate made the following remarks before that body early in the year 1839:—

"I am not in the habit of speaking lightly of the possibility of dissolving this happy Union. The Senate know that I have deprecated allusions, on ordinary occasions, to that direful event. The country will testify that, if there be anything in the history of my public career worthy of recollection, it is the truth and sincerity of my ardent devotion to its lasting preservation. But we should be false in our allegiance to it if we did not discriminate between the imaginary and real dangers by which it may be assailed. * * The Abolitionists, let me suppose, succeed in their present aim of uniting the inhabitants of the Free States as one man, against the inhabitants of the Slave States. Union on one side will beget union on the other, and this process of reciprocal consolidation will be attended with all the violent prejudices, embittered passions, and implacable animosities which ever degraded or deformed human nature. * * One section will stand in menacing and hostile array against the other. The collision of opinion will be quickly followed by the clash of arms. I will not attempt to describe scenes which now happily lie concealed from our view. Abolitionists themselves would shrink back in dismay and horror at the contemplation of desolated fields, conflagrated cities, murdered inhabitants, and the overthrow of the fairest fabric of human government that ever rose to animate the hopes of civilized man."

How truthfully he has foretold the present situation of affairs, every reader of the news of the day must be aware. But what

shall be done to prevent this national catastrophe? Is there no hope of deliverance? Are the desires and ardent expectations of the over-burdened and oppressed millions of earth's humanity to be crushed out, never more to be revived? Shall the oft-repeated predictions of the monarchists of Europe, relative to the fate of our Government, be fulfilled? If we had nothing more to rely upon than the promises held forth by the present political parties, we should dread the answer. But that God, who in his wisdom decreed the existence and triumph of this Government until the present time, and who overrules all things for the fulfilment and establishment of his purposes and plans, has not forgotten his people nor his choice land even in this strait, but has provided a refuge for the deliverance of the honest from these disastrous and threatening evils. The stone which the builders rejected is bound to become the head of the corner. In the midst of the continent, surrounded on all sides by a rampart of lofty mountains, reside a people in whose breasts the flame of pure patriotism burns with undiminished warmth and undimned lustre. The persecutions they have endured, the trials they have passed through, the oppressions to which they have been subjected, instead of diminishing their love for their country and her institutions, have inspired them with more exalted ideas of the value of the freedom and liberty guaranteed by the Constitution. With them that instrument is sacred. In defence of its principles, and the blessings which it confers and confirms, they are willing to shed their blood. Though plundered, maltreated, and expatriated from the country which gave them birth and around which their earliest associations fondly cling, yet, they cherish the determination of keeping the integrity of that country inviolate. Peace, prosperity and happiness were the blessings enjoyed by the nation so long as they respected and abided by the Constitution. The people to whom we allude—the people of Utah—regard and adhere to the Constitution; therefore, they enjoy peace, prosperity and happiness. If the people of these States would give heed to the counsel of the despised Latter-day Saints they would enjoy these blessings also, and the danger of dissolution would no longer exist.

Upwards of twelve years ago, Joseph Smith, a prophet of God, in his "Views of the Powers and Policy of the Government of the United States" gave counsel unto the nation that, if they

had hearkened to, would have saved them from the trouble and perplexity which are rapidly environing them! His counsel was disregarded. It was too humiliating to receive even good counsel from such a source. Through the fiendish hostility of those who hated the principles of peace and love which he taught, he was basely murdered in cold blood! But his principles still live. There was a people who would listen to them—who readily recognized their importance; they, therefore, cherished them. They were Latter-day Saints. The proof of the wisdom of their choice, and of his counsel, is continually before us. The Latter-day Saints are at peace, are undisturbed by violence, are undivided by faction. With those who rejected him and his counsel the contrary is the case. They have all the evils to contend with, and to an increased extent, that his counsel was intended to counteract and remove. If they had obeyed his counsel, we are surely warranted in saying, they would have been checked and removed. Until this counsel is obeyed, until the principles he advanced are received, the danger of dissolution will increase, and enmity, violence and internecine war with all its attendant horrors, will be witnessed throughout the land. These ideas are not chimerical; their truth is being daily demonstrated. If the inhabitants of this nation persist in the course they are now taking, regardless of the admonitions and warnings so faithfully given, dissolution is inevitable, and, to the people who shun these dangerous and fatal evils, will be assigned the high privilege, amid the confusion which will certainly ensue, of preserving and maintaining inviolate the glorious heritage of our fathers—the Constitution. That people will be the Latter-day Saints.

THE JEWS—THEIR DESTINY.

OCTOBER 5TH, 1856.

"AND the Lord shall scatter thee among all people from the one end of the earth unto the other," was one of the curses pronounced by Moses, the prophet of God, against Israel, if they should be disobedient. The fulfilment has been marvellously correct. From the pole to the equator—amid the frozen glaciers of the North and burning deserts of the South, thronging the populous marts and cities of the temperate zones, and wandering lonely and desolate over the steppes and arid plains of Asia and Africa, are seen the descendants of God's peculiar people—the children of him whom God honored with his friendship. Mingling with all nations, born under the same government, breathing the same atmosphere, speaking the same language, subject to the same mutations, they are still distinct! While other nations, organized and bound together by the strongest ties known to men, among whom the Jews dwelt as a broken and dispersed people, without a prophet, king or lawgiver, have passed away and lost their identity,—*they* still exist, still maintain their peculiar customs, still preserve the language of their fathers and still cherish, with undeviating and unflinching faith, the promise that "He that scattered Israel will gather him, and keep him as a shepherd doth his flock." This undying faith in the promises of God to the children of Abraham, is one of the strange peculiarities of the scattered and denationalized Jews. But who is there, that has attentively perused and studied the bright and glorious predictions of the prophets relative to the restoration of the remnants to their own land, that can wonder at their confidence? Has not God, by the mouth of the same prophets who foretold, with such remarkable accuracy, their dispersion, predicted their restoration to their own lands? They have experienced, terribly experienced, the truth of the predictions made relative to their dispersion, and shall they not cling to the hope-inspiring prophecies concerning their glorious future? Surely there is consolation to be derived from the knowledge that, after being scattered to the four quarters of the earth, "the Lord should set his hand the second time to

recover the remnant of his people"—that "He should set up an ensign for the nations, and should assemble the outcasts of Israel, and gather together the dispersed of Judah." Denationalized and stripped, in many countries, of the rights and privileges which are extended to their fellow citizens, they can surely be stimulated in looking forward, beyond the difficulties and trials which intervene between them and the full fruition of their desires, to the time when they should be made "one nation in the land upon the mountains of Israel—when one king should be king to them all, and when they should no more be two nations." Surely they can take pleasure in the prospect, far-distant though it may be, of Jerusalem being again rebuilt and inhabited by the children of its ancient founders and lords—of its streets being again re-filled with old men and old women, "every man with his staff in his hand for very age"—of its play grounds once more resounding with the mirth of boys and girls in the midst thereof. These are the promises which support them, and which have buoyed them up through generations of untold misery and wrong. And these prophecies must all be fulfilled. The time must come, and every observer cannot but be aware of its speedy approach, when the fulness of the Gentiles—until which the blindness in part which happened to Israel was to continue—must come in. Israel will rise from the abject position which he has so long occupied. He is destined to be the head and not to serve. He is again to be the favored of God. But, though the Lord has given these cheering promises of future glory, prosperity and independence, when the Jews are once more restored to the inheritances and lands of their fathers, yet he has made it easy to be understood by the words of the prophets, that they will be gathered to their own lands in unbelief. Many societies of Christendom, overlooking this fact, or, if seeing it, not believing that it would be so, are making strenuous efforts to convert the Jews, flattered no doubt with the hope that they will be successful! The testimony of the Scriptures goes to prove that after they have inhabited Jerusalem, and the surrounding nations, tempted by cupidity, attack them, Jesus will make his appearance—"The Lord my God shall come and all the saints with thee"—and deliver them from their enemies by going forth to battle in their behalf. They will recognize him as their long-expected Messiah, whose appearance they had so ardently de-

sired; but they will not recognize him as Jesus of Nazareth whom their fathers crucified, the Being whom they had been taught to believe was an impostor; therefore, they shall ask with surprise, "What are these wounds in thy hands?" And he shall answer, "Those with which I was wounded in the house of my friends." Such a question and such an answer would be meaningless, if they already believed him to be the Being whom their fathers had crucified.

That the time is fast drawing near when the Jews will return to their own lands, must be evident to all who believe that such a thing will ever take place. A more liberal policy is being adopted towards that people than formerly characterized the Gentiles' treatment of them, and a disposition to assist them in obtaining possession of the land of their fathers, is gradually gaining ground among the powers of Europe. Previous to the assembling of the outcasts of Israel and the gathering together of the dispersed of Judah, the Lord, the prophet says, should raise an ensign to the people, to which the Gentiles should seek. All the inhabitants of the world and dwellers on the earth are exhorted, also, by the same prophet, to take notice "when he lifteth up an *ensign on the mountains*." This work, or the raising of this ensign and the gathering of the Gentiles, is mentioned as being intimately connected with the assembling and gathering together of the outcasts and dispersed of Israel and Judah; when it should take place, the fulfilment of the prediction relating to the gathering of the tribes of Israel, might reasonably be regarded as nigh at hand. Cannot the present gathering of those commonly recognized as Gentiles, to the mountains of Utah, be regarded as a fulfilment of this prediction? Cannot it be accepted as an evidence, with the other evidences which are so perceptible, that Israel will be gathered, and that their gathering is on the eve of fulfilment? The ensign to be raised in the mountains was, we are led to suppose by the prophet's word, to be raised by the Lord. It was to be a work to which He should set his hand. To whom is the raising of the ensign in the mountains of Utah, to which the Gentiles are seeking, ascribed? It certainly is the Lord, and he is the originator of the movement. The most glorious and soul-stirring prophecies uttered by the prophets and contained in their records, are in connection with this subject. The Work of the last days occupied

a large portion of their thoughts and they depicted the events of that period in vivid and glowing language. They were well aware that it would be "the dispensation of the fulness of times," the time when God would "gather together in one all things in Christ, both which are in heaven, and which are on earth"—that it was the Work through which the great consummation of which they wrote and spoke—when knowledge should cover the earth and the Spirit be poured out upon all flesh—should be brought about.

The Jew of to-day, as he walks our streets, is a living, breathing argument in favor of the authenticity of the words of Scripture. The proof is to be seen in his physiognomy, gait, gestures, habits and everything pertaining to him. God has stamped him as a peculiar being; he has preserved him for a peculiar purpose. Forty centuries have elapsed since his great progenitor was called by the Almighty to forsake the land of his birth and go to a land which He would give unto him and his seed after him. But, though ages have rolled away, and mighty nations have arisen and perished, and almost every vestige of their existence been blotted out, yet God has not forgotten his servant nor his promises,—"He will have mercy on Jacob, and will yet choose Israel."

BURIED CITIES OF THE WEST.

OCTOBER 5TH, 1856.

"EVERY fact recorded by the Spanish Historians goes to show that there existed, in Central America, a vast empire of great civilization and great antiquity. It must have been of very great antiquity to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. The fact of the builders of these ruined cities having taught their barbarous conquerors, the Tlascalans and the Aztecs, to adore a Deity such as theirs, would seem to argue an antiquity to which the imagination can scarcely rise. There is no reason to suppose that Phœnicia could have sent forth a colony with ideas of the Deity such as these; nor can we ascribe, to that corrupt and idolatrous city of commerce, the knowledge of the true account of the creation and the event of the deluge, which the Spanish

historians and early missionaries agree to have been old among the traditions of the aborigines of Polynesia and among the people of Mexico, when Europeans first appeared upon the continent and among the Islands. How, then, did these dwellers in Central America obtain the knowledge of the creation and the deluge? Fortuitous coincidence is impossible. The fact of their knowledge rests upon testimony, which, in the case of an ordinary historical fact, would be held indisputable.

"The zealous Catholic who studied the Maya language, and constructed admirable grammars and vocabularies of this and other American tongues, read their traditions of their ancient books with much wonder; but with so little favor that they ascribed the knowledge to Satan. Spaniards, lay and ecclesiastic, looked upon the whole as a device of the devil and a work of magic, and they destroyed priests, temples and books with indiscriminate hostility. It was not likely that they would invent, for the benefit of 'miserable heathen,' a knowledge of the revelation made by God to man in the early history of the earth. Bernal Diaz and de Solis, Villa Ontierre, and Cogolluda, may be dishonest in their compilations; the books of bark, the writings upon cotton, and the hieroglyphic books seen at Zempoala, may be fictions or modern forgeries: but the testimony that they are not so is, at present, very strong, and not disproved. On the other hand, there is nothing impossible in the suggestion that the race whith strewed monuments over lands that are now deserts and forests, may have been, as their traditions assert, the grand-children of Noah, and the cotemporaries of the patriarch, and yet how little it has been investigated!"—*New Quarterly Review.*

"How, then, did these dwellers in Central America obtain the knowledge of the creation and the deluge?" is the inquiry of this writer; and it is an inquiry that has been repeatedly made,—but without any expectation, doubtless, on the part of the different inquirers, that it would meet with a satisfactory response. Yet, it can be answered, and answered satisfactorily, too. The history containing this highly important and invaluable information has been in circulation, in the English language, for upwards of twenty-six years. It not only informs us how the ancient inhabitants of Central America obtained their knowledge of the creation and the deluge, but it also makes known to us who they were, what lineage they sprang from, what land they inhabited, what motives prompted them to leave that land for America, and the means they used to transport themselves to this continent. It informs us that the builders of those ruined cities were the possessors of the correct traditions of the creation as they were known to Moses, and his progenitors, and were sufficiently advanced in enlightenment to perpetuate them in writing. It informs us of their journeyings, their wars, their successes, their

worship, and their advances in the arts of civilization, with the locality of their cities and the style of their fortifications. It informs us that they were in possession of the knowledge of the true and living God—that they understood his laws, and, having prophets in their midst, were instructed by Him. It places us in possession of the causes which produced their destruction and annihilation as a nation, and informs us who their conquerors were. This history is known as the Book of Mormon. It has been circulated throughout the United States from Maine to Florida, as well as through the British Isles, many of the Continental nations of Europe, and portions of Asia, Africa, Australia and the Islands of the sea, and all have had the opportunity of becoming acquainted with its contents; and, though revealing the long-hidden history of a continent, yet it has been viewed, by many, as a thing unworthy of their consideration or notice. Had these records, which contain so much that is important and interesting to mankind, been brought to light by any other agency than that designated by the Lord, they would have been received with enthusiasm and the discoverer would have obtained a world-wide reputation and deathless fame. But, because Joseph Smith attributed their discovery and translation to the power of God—because he testified that, in fulfilment of the Scripture, the Lord had brought to light another witness, written on another continent, of the truth of his dealings with the children of men, to corroborate the records already extant in their midst, they could not receive them. Mankind prefer doubt and conjecture to certainty and knowledge. The Book of Mormon pointed out, with remarkable definiteness, years before the discovery of ruins in Central America, the situation of cities built and occupied by the ancient dwellers upon this continent. Explorations made subsequent to the printing and extensive circulation of this Book, revealed the fact that ruins, occupying the precise situation of these ancient cities, did really exist. Prior to their discovery the non-existence of ruins of cities, such as the Book of Mormon described, had been plausibly urged as an argument against its authenticity. If, said the objector, such an enlightened and highly advanced people ever occupied this continent—if they built cities and temples of such magnitude as stated by the Book of Mormon, where are the ruins? The discoveries of Stephens and Cather-

wood, in the country declared by the Book of Mormon to be the principal residence of one of the colonies that were led to this land, overthrew this argument; but they failed to overthrow the objections of those who were determined to view the Book as a forgery.

There is no particular necessity for us, at present writing, to enter into a formal disquisition on the authenticity and validity of the Book of Mormon; this has already been ably done and the proof published to the world; but it is a fact worthy of comment, that, after all that has been made known on this subject, establishing beyond the possibility of successful contradiction that the Book of Mormon is a true, reliable and divinely preserved record, men will still advance and adopt hypotheses, will still wander amid the darkness and uncertainty which so universally prevailed previous to the introduction and circulation of this Book, and will still reject, as unworthy of their attention, the flood of light which it has thrown on the origin of the American antiquities. This Book has been presented to the world supported by an overwhelming amount of irrefragable testimony. No book ever was supported by a greater amount. It is accumulative, and of such a nature that all can comprehend and obtain it. Men have but to lay aside prejudice and dispassionately investigate it to be convinced of its correctness. The knowledge that they will obtain from it, relative to the ancient history of this continent, will satisfy them that wherever men seek the Lord and feel after him, either on this continent or any other, they will find him; and it will cease to be a matter of wonder, with them, how the ancient dwellers upon this land obtained their knowledge of the creation and deluge, and of the Deity they worshiped, when discovered by the Europeans.

"TALK WITH A MORMON."

OCTOBER 11TH, 1856.

IN last week's issue of the *Pacific*, under the head of "Talk with a Mormon," the editor gives his readers his version of a conversation which he lately had with a "Mormon" on the subject of Polygamy. He neither gives the name, nor any clue by which we can conjecture who the individual was with whom he conversed. The editor's sketch is the first we knew about the matter; he may have stated the substance of the conversation correctly, or he may not. We should like to hear the other side of the story, and if the "Mormon," whoever he may be, with whom he had the conversation, wishes to give his version of it, he can do so through our columns. The editor of the *Pacific* professes to be very fair, and willing to give the arguments of his opponents in their own language; but, notwithstanding these professions, it strikes us as being very *unfair* to bring forth arguments advanced in a private conversation, which might be garbled and distorted to suit convenience, to put down polygamy. If there were no published arguments in favor of this system, and conversation was the only means by which our views could be obtained, then, the course taken by the editor, in this instance, might admit of justification. But what must be the opinion of the reflecting portion of the *Pacific's* readers when they read this "Talk with a Mormon," and remember that it is only a few weeks since the heads of a sermon on polygamy, with the Scriptural arguments in its favor, were published in its columns without the slightest comment? Why let that opportunity to expose the fallacy of the doctrine pass unimproved? Surely all must perceive that it would have been much more manly and open to have attacked the arguments advanced in that discourse, when the public would have had an opportunity of comparing one side with the other, than to give what is evidently a one-sided account of a private conversation with an unknown—and, for any thing we know to the contrary—irresponsible individual. We think that such a mode of disposing of a subject, betokens conscious weakness, and a knowledge that the Scripturality of the doctrine is unassailable.

THE COURSE FOR THE SAINTS TO PURSUE.

OCTOBER 11TH, 1856.

THERE is probably no State in the Union where there are so many persons, scattered throughout its length and breadth, who have, at some time in their lives, been associated with the Church of Jesus Christ of Latter-day Saints, as there are in California. In almost every city, township and village they may be found; some professing to be members of the Church and to be in good standing; and others, who, though not making any particular profession, are known among their neighbors and associates, irrespective of their character and conduct, as "Mormons." While there are numbers residing in different portions of the State who are, doubtless, doing all in their power to honor their profession and to comply with the requirements of their religion, there are others who take a course to bring not only disgrace upon themselves, but also discredit upon the Church and its members with whom they are ostensibly associated. This would make but little difference with the upright and well-disposed, if those by whom they were surrounded would view them as they do the different sects and their members—if, instead of ascribing the evil actions of individuals who may once have been Latter-day Saints to "Mormonism," they would blame the individuals themselves with such actions, and not the system; but this, as we have learned from bitter experience, mankind, generally, will not do. Wickedness may be committed by men who are members of the popular sects of Christendom, but the society of which they are members is rarely, if ever, charged with their wickedness; the opposite to this is too frequently the case when the offending party has been a Latter-day Saint—the Church must bear off all his transgressions, though he may have been excommunicated for years. "Mormonism" and its believers are despised; yet men evidence, by their actions, that they expect more from it as a system, and from its followers as practicers of its precepts, than they do from any other system or society extant. The prejudice imbibed by many, in consequence of the actions of men who pass for "Mormons," has, heretofore, in California, been an obstacle in the way of the

elders preaching and arousing a spirit of investigation. Judging by the actions of individuals who, years ago, might have belonged to the Church, many have formed a wrong idea of the nature and tendencies of our doctrines. As our facilities for laying our principles before the public increase, these wrong impressions are gradually being removed. We wish, if possible, to remove them entirely—to leave the people without excuse for rejecting the truth. We wish them to distinctly understand that we repudiate all connection with wicked and impure men, whether known by the name of "Mormon" or not—that the Church of Jesus Christ of Latter-day Saints does not fellowship any such characters, and that the tendency of "Mormonism," as it is called, is to elevate and purify men and inspire them with an abhorrence of sin in whatever shape it may appear.

By reference to the minutes of the semi-annual Conference in this country, published in another column, it will be seen that measures have been taken to hold the officers and members within the bounds of this mission to a stricter accountability than circumstances have, heretofore, permitted. We desire to organize the scattered saints as far as practicable; and we also desire to have them understand that, even in California, if they wish to bear the name which they have taken upon them, they must walk strictly in obedience to the commandments of Jesus. Those who have any disposition to be recognized as members and officers in the Church will comply with the expressed wish of the Conference on this subject, as they will at once perceive that, to maintain an organization, a movement of this kind is absolutely required. We hope the saints will pay strict attention to these things, and aid us by their co-operation and faith in systematizing the affairs of this portion of the vineyard, and in diffusing a knowledge of the truth. We are well aware of the difficulties that exist to prevent this being done to as satisfactory an extent as could be wished; but still we ought not to be discouraged on this account. The efforts that are now being made to bring the people of California to a knowledge of the truth, are more extensive and systematic than any heretofore made for the same object. The time and attention of several elders are wholly devoted to this labor, and they feel that those who profess to be members of the Church, should be made to understand that they must live in

conformity with its laws and observe its order, or they can not be acknowledged as such. They do not wish to have their labors neutralized by the unwise and improper conduct of men, who, while known as "Mormons," have, really, no more claim to the name of saint, than a person who never obeyed a requirement of the gospel. Neither do they wish that such individuals should be received as representatives of us and our principles. Our representatives will be properly accredited by the proper authority, and will not run before they are sent; they will observe the established order of the Church in regard to such things; and those who do not, who act independently, without respect to any authority, may well be looked upon with suspicion. We are satisfied that the views of the Conference, conveyed in the published resolution, and our remarks on this subject, will meet with the approval of all those who have the interest of the Work at heart, and who rejoice in its progress. This is what we desire.

NECESSITY OF PRIESTHOOD.

OCTOBER 18TH, 1856.

IT is a well authenticated and indisputable fact that God never had a people on the earth, in any age, whom he recognized as his peculiar people, without having in their midst those who had the authority and the right to officiate in his name. They were the bearers of His priesthood—the recipients of the power which he bestows to enable man to act in his stead, and to transact that which was necessary to be transacted to fit and prepare his people to enter into his presence. For, as the Scriptures plainly teach, the Lord revealed unto the children of men, by his own voice, and by the voice of his Spirit and his servants, ordinances which he expected them to observe before they could be permitted to partake of his glory. And, as it was incompatible with His designs for him, his Son or his angels to come down and

administer in these things, it was necessary that his power should be bestowed upon men who were counted worthy, by Him, to receive this great and exceeding honor, that they might go forth in his name, as his ambassadors or ministers among their fellow men, and officiate in all these necessary ordinances, and thus be the means, in His hands, of preparing their brethren and their sisters to inherit the glory and the exaltation which He wished to bestow upon them. They attained unto this honor and power by their worth and faithfulness in doing the will of their God; and it was only by maintaining this character that they were enabled to retain this authority. Their words, while acting in this capacity, were as the words of God unto the people—salvation, honor and heaven's approving smiles being bestowed upon those who obeyed them, and destruction, dishonor and heavenly disapprobation following those who disobeyed; God continually manifesting his determination to honor himself, by honoring those to whom he had delegated a portion of his power. Hence, we read, in the history of God's dealings with the children of men, that whenever an individual or a nation came in contact with one of God's anointed ones—the bearers of this priesthood or authority—it was equivalent to coming in contact directly with Himself and the consequences were equally terrible. The Almighty always reserved to himself the right to bestow this authority upon whomsoever he would, and never recognized a man as His minister who did not obtain it by the legitimate and only correct means, and from the proper source. When this priesthood was taken from the earth, and was not in the possession of man, if God wished to again bestow it upon him, to fulfill His designs, it was always done by the direct manifestation of his will by his own voice and by the ministration of his angels, to the individual selected. When, on the other hand, this power was upon the earth, held by those whom the Lord recognized and approved as his servants and ambassadors, for an individual to obtain it, it was always necessary for the one who held it, before he could with propriety confer it, to obtain a knowledge from the Lord that he approved of the individual as one worthy to hold this dignity—as one upon whom the power should be bestowed to go forth and act in His name and stead among the people. These were the only means through which this power and authority could be obtained, and any man

who claimed this priesthood or who professed to act by this authority, who had not obtained it through either of these processes, was condemned as an impostor, and everything that he did was unrecognized and disapprobated by the Lord. However great the exigency might be, though it might be as urgent as when the Israelites were in danger of being overwhelmed by the Philistines, and Saul, tired of waiting for God's minister, Samuel, at Gilgal, seeing the imminency of the danger forced himself to officiate in one of the, then recognized, ordinances of the Almighty, yet God never failed to manifest his displeasure at the unauthorized assumption of this power.

Paul, in writing to the Hebrews upon the subject of priesthood, alludes to the correct mode of obtaining it in these words: "No man taketh this honor [priesthood] unto himself, but he that is called of God, as was Aaron." Now every reader of the Bible knows that Aaron was called to this honor through the revelations of God to Moses, and that Paul also, and, in fact, all the apostles, were called in like manner. By the revelation of the Lord to Ananias, informing him that Paul was a chosen vessel to bear His name before the Gentiles, and kings, and the children of Israel, he was authorized to lay his hands upon him. And when men were called and set apart in this manner, all their acts, while officiating in the sphere of their priesthood, were sanctioned by the Lord—the Being in whose name they acted. When it was necessary for them to attend to any of the ordinances which the Lord had instituted for his creatures to obey, the person who submitted to it in the proper spirit, obtained a knowledge from the Lord that he had approved and blessed the operation; thus, every one of His people knew that the men who were officiating in their midst as his representatives, were empowered by him so to act, therefore, there existed no doubt as to their right to dictate and control the affairs of the kingdom of God on the earth, and all knew that implicit obedience was both expected and necessary. The people who had in their possession knowledge of this nature were easily governed, and always presented the characteristics which we find attributed to the people of God, whenever he had a people on the earth. But it was only those who obeyed these laws and conformed to these ordinances, that obtained this knowledge and were thus easily governed. That portion of the people

who rejected these things, rejected also the men who taught them; and did not hesitate to do all in their power to destroy them. They would willingly admit that such power had been held by men in previous generations, and that it was then necessary; but, with their death, they asserted, that necessity had ceased. They loved to garnish the sepulchres of the men who formerly held it, whom their fathers had killed, and said—"If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," while at the same time they treated those who held the same power, contemporaneous with themselves, in a precisely similar manner. Singular as it may seem, this peculiarity is not confined to former generations—it has reached down to our own times and is indulged in by our own contemporaries. To-day, enlightened Christendom, with the Bible in their hands, will unblushingly assert that there exists no necessity for this power to be bestowed upon man as in ancient days. They will laud to the skies, and professedly revere to the highest possible extent, the memories of those who held the priesthood in other times, and, though they cannot, as those in other generations did, build the tombs of the prophets, yet they do all they can by building stately and magnificent edifices to their honor, and showing unto the world that "if they had lived in the days when they were on the earth, they would not have been partakers with their murderers in shedding their blood." Yet, notwithstanding they do all this, they witness, by their actions towards those who have this power or priesthood in this generation, that, had they lived when those who formerly held it were on the earth, they would have been found among their persecutors.

We read in the Scriptures, that, whenever there was a people on the earth who served the Lord and were led and governed by him through his regularly ordained servants, they were visited by the especial manifestations of his favor. There was no exception to this. All men, in all generations, who took the course which He recommended, and who were led and taught by the ministers whom he had commissioned, obtained alike these blessings. Angels were often seen in their midst; visions, dreams, the gifts of prophecy, revelation, healings and working of miracles were common, and they rejoiced in the satisfaction and certainty which a knowledge of God's purposes would bestow. If they were in

doubt in relation to any doctrine, or the proper course for them to pursue under difficult circumstances, the authority was in their midst which could solve such doubts and designate the safe course; and, by this means, they were delivered from division, doubt and uncertainty, and were enabled to unite with one heart in every measure to be undertaken. These were a few of the blessings which, the sacred history informs us, accompanied the correct exercise of the priesthood among men; and who is there that can read the history of these things and not be struck with the advantages which they must have bestowed upon those who enjoyed them? Where are this power and these blessings to-day? Do we find them in Christendom, among the various sects who profess to be the exponents of the laws of the Lord? When the priesthood, or delegated power of God, ceases to exist among men, these blessings also cease, and men are left in confusion and doubt, a prey to division and strife. Do the ministers of the day acknowledge that they receive their authority to act by either of the modes to which we have alluded, and which are the only modes acknowledged by the Lord? Were they ever empowered by God's own voice and the ministration of his angels, or by revelation through his acknowledged servants? If they were not—and we presume there is not one of them that dare say that he was called to the ministry in this manner—by what right do they act in the name of One who never delegated them, and officiate unauthorized in ordinances which God has appointed? The potentates of earth would denounce, and visit with their heaviest displeasure, an impostor who would be thus presumptuous,—and how much more must we expect that the Almighty King of heaven will abhor and condemn the man who will tamper with the eternal salvation of his children? While such modes are practiced and recognized as correct as are at present in vogue, when every reader of the Bible must know that they are diametrically opposed to God's former and unchangeable plan of committing his priesthood, how is it possible that he can bestow, or they obtain the union, knowledge and gifts which were enjoyed by people of other generations who followed his directions?

Who is there that has been taught to believe the Bible, that can reflect dispassionately and unbiassed by prejudice upon these subjects, and not be convinced in his own mind that, if there

be a Church of God upon the earth, there must be men in that Church who are endowed by Him with the authority to act in his name in all the ordinances pertaining thereto, and to whom he will make known his mind and will in the government thereof? They must also be convinced that if there be such a Church in existence, its members, so long as God maintains his character for being unchangeable, must, of necessity, enjoy the gifts and blessings which the members of his Church anciently did. Who can point to a people, since the creation of man, who were rightfully styled the people of God, that were so utterly destitute of all these blessings and powers as are the Christians of the present day? They say they are the church or churches of God; but how shall we know them to be such? God never had a people to whom he did not speak, neither did he ever have ministers upon whom he did not bestow the spirit of revelation and prophecy. They deny the power of God to speak, and ignore the spirit of revelation and prophecy, and are, therefore, entirely destitute of the distinguishing features by which the people of God were always known. If Paul had been on the earth he could not have written any thing more applicable to them than his prophecy,—that in the last days there should be a people having a form of godliness, but denying the power thereof. This is what we might expect, however, from churches that are in their situation. Not having the priesthood—the power and authority which God bestows upon his ministers—their administrations in the ordinances are ineffectual and fruitless,—the Holy Ghost, with its attendant blessings, not being received by those who follow their precepts; therefore, they have no alternative but to ignore this gift, and every other power and manifestation, and declare them to be no longer necessary.

A FALLACIOUS ARGUMENT.

NOVEMBER 1ST, 1856.

AN oft-quoted and most prominent argument adduced against "Mormonism," is the ignorance of its founders and proselytes. Joseph Smith and his co-laborers, say the condemners of this system, were illiterate and ignorant men, and those who have given heed to their teachings are, with few exceptions, similarly so; "Mormonism," therefore, must be unworthy of attention. A system, say they, taught by such men,—men who, in the most of instances, never had the advantages of a collegiate education, ought not to be received with any favor by the world. These reasons are sufficiently cogent to the minds of a great many to cause them to turn a deaf ear to the overwhelming weight of evidence brought forward by the Latter-day Saints to sustain themselves in the position they have taken. The world has been taught, that, for men to teach the religion of Jesus correctly, it is necessary that they should be endowed with, what mankind are pleased to style at the present time, a liberal education, and that not only the mind is to be schooled, but that the body, the limbs, the eyes and the features must also be schooled to express, in an unmistakable manner, the nature of the calling which they have taken upon them—so unmistakably, that men who behold them may know, by their gait, by the length of their visage, by the intonation of their voice and by the character of their dress, that they are ministers of Christ. Because the Latter-day Saints do not, in these respects, come up to the standard they have imagined to be correct, so wedded are the majority of this generation to their love for outward appearances, that "Mormonism," though entirely composed of true and heaven-born principles, is passed by as beneath their consideration. It does not present itself in a manner to suit their traditions, and, being flattered with the idea that their traditions are unerringly correct, they, therefore, consider themselves justified in rejecting it. The believers in the popular modes of preaching the gospel and of worshiping the Lord at the present time, seem to have lost sight of the truisms so well understood by the disciples of Jesus, that the world by its wisdom can

not know God; and that God chooses the foolish things of the world, the weak things, the base things and those which are despised, to confound and bring to nought the wise, the mighty and the prudent. Their ideas are exactly the opposite of these. They consider that the wise, the mighty and the noble after the flesh, ought to be called and chosen to confound the weak, illiterate and foolish; forgetting that God hath made foolish the wisdom of this world, and hath chosen the weak and the illiterate that no flesh should glory in His presence. "As the heavens are higher than the earth saith the Lord, so are my ways higher than your [man's] ways, and my thoughts than your [man's] thoughts;" but this, the majority do not remember. It does not enter into their calculations that there can be any difference between the Lord's way of doing business and theirs, or between his thoughts and theirs. If the Lord wishes his gospel preached, and it should be preached in the manner to suit their ideas and by those whom they may think competent, they will receive it; if not, they will reject it. And thus it is with everything that He may command them to do; if it comports with their preconceived ideas of right they will obey it; but if it should not, in the majority of instances they will reject it, without deigning to investigate farther. This generation, however, is not the first to take this course; previous generations have felt and acted similarly, and, with their example before our eyes, we ought to profit by it and act differently.

As we have said, the idea that the founders of "Mormonism" were ignorant and illiterate, is sufficiently potent, as an argument, to deter many from paying the slightest attention to its merits; but upon what grounds can it be said that they were ignorant or illiterate? If their labors and the great and wonderful results that have attended them, be admitted as evidence to decide by, it must be acknowledged that instead of being ignorant, they have been possessed of superhuman wisdom—instead of being illiterate, they have been profoundly versed in literature. Surely mankind cannot but acknowledge that the founders of "Mormonism" have displayed an extraordinary knowledge of the principles by which people of every creed, tradition, language and habit can be brought together and united without jar or discord in one harmonious whole—principles for which the most learned and astute of every age have sought and failed to discover. They must

acknowledge that they have been unequalled for the last eighteen centuries in the production of a thoroughly perfect system of theology—so perfect that the most rigid and unabated criticism for upwards of twenty-six years, by the most learned professors of theology of every grade and belief, has failed to discover a single discrepancy or inconsistency. They must admit that, in the knowledge of human nature and the secret by which the masses can be controlled in the midst of the most difficult and trying circumstances, they have never been surpassed. Whether we look at "Mormonism" in its early days, when but a small and seemingly insignificant system, or whether we look at it in its more advanced stages, when it had gathered within its fold men from every enlightened nation of Christendom, the conviction is irresistible, to the mind of every unprejudiced man, that its founders were men endowed with an extraordinary amount of penetration and wisdom. The world term such men ignorant, weak, illiterate and foolish, because they do not come up to their standard; but this only proves, more fully, the correctness of the words of God, and the incorrectness of the standard by which men judge. What greater evidence of true wisdom, strength of intellect and ability to plan and execute could be given than has been given by the founders and propagators of "Mormonism." Compare their works with the works of those whom the world acknowledge as learned, wise and mighty, and the conclusion forces itself upon the mind that they are immeasurably superior, in everything that constitutes true power, wisdom and might, to those whom the world regard as famous. As that which is highly esteemed among men, is an abomination in the sight of God, he undoubtedly had a wise design in bringing forth his chosen and noble ones, those whom he had selected and ordained to perform his work and fulfill his designs on the earth, under circumstances favorable for their development, apart from the contaminating influences of the world's philosophy, which is so directly opposed to the philosophy which he esteems. And, though they may be regarded by the world as ignorant and ignoble, they are, in reality, heaven's wisest and noblest sons—beings selected by the Almighty to accomplish his marvellous purposes on the earth. If they have wisdom, power or success, such individuals know that the Lord has bestowed these blessings upon them; hence, they cannot glory in

their possession as they would be apt to if they had experienced them previous to embarking in the cause of God.

Objections equally as strong as those urged against the Latter-day Saints on the score of ignorance, were also urged against the primitive Christians. The world could not stoop to be taught the principles of life and salvation by the despised maker of carts, or by the illiterate and ignorant fishermen. Yet the system taught by those humble and simple men triumphed, and its propagators proved to the world that God does not judge as man judgeth—that the outward appearance is not the standard by which to judge, for he gave those men, as he has done his servants in these days, wisdom and power to accomplish all his designs. If men would judge correctly, they would call the man ignorant who knew nothing of the Lord or his purposes, whether educated after the manner of the world or not; and they would call those wise and learned who knew the Lord and understood his purposes, even if they should be entirely destitute of the learning of the schools. Until they will accept this as the standard by which they will test men's claims to wisdom, they will continue to be deceived. This was fully illustrated in the history of primitive Christianity, and it is also illustrated in the history of modern, pure Christianity, namely, the doctrines styled by the world, "Mormonism." Men will learn, sooner or later, that when God calls a man,—though he should be ignorant, He will make him wise, though he may be illiterate, He will teach him literature; and when he writes or speaks, his writings and words will be replete with wisdom, and will be convincing to all who love the truth,—and they will be binding upon all, whether they accept or reject them.

UNBELIEF—MIRACLES.

NOVEMBER 1ST, 1856.

THE unbelief of the present generation regarding the power and attributes which were formerly ascribed to the Lord, is extraordinary. They have an idea that He has ceased to give himself the slightest concern about anything that pertains to earth or its inhabitants. True, they believe, or at least so express themselves sometimes, that He exercises a supervision over the affairs of men, and that he is the controlling power; but this is merely the effect of education, and not the result of personal experience. They see so little of what they imagine to be His management and interposition, that they have concluded the jurisdiction he exercises is of a general and not of a local nature. If plague, famine, earthquakes, or sickness and distress, therefore, should come in their midst, instead of acknowledging the hand of the Lord in them, or thinking that he can possibly have any thing to do with the matter, they seek to account for their presence on purely natural principles. Hence, when pestilence enters a city there is no appeal made to the people to humble themselves under the chastening hand of the Lord; but they are exhorted, in the strongest language, to attend to the sanitary regulations, and, if they attend strictly to them, it is all that is required. They act as though they believe that God has not power to operate, or that if he has the power, he will have to operate in an unaccountable and supernatural manner; therefore, everything that can be accounted for on natural principles must, of necessity, be independent of any agency on his part. These are the commonly received opinions of the day, and we see men everywhere acting upon them; yet nothing can be more absurd than such a belief. God always acts in accordance with well-defined and understood laws, and does not violate the laws of nature in the least in performing all his wonderful works. Because men, not comprehending how such works are performed, term them miraculous, it does not necessarily follow that there is a suspension of the laws of nature in such cases; neither does it follow, because men can partially comprehend a law according to which certain results are produced, that God has

nothing to do with it. Everything that the Lord himself performs, or which he commands his servants to perform, is plain and simple, and easily understood by Him—it is no miracle to Him, because he comprehends the law by the observance of which such things are produced. Mankind term such works miracles and supernatural, because they have not progressed sufficiently to understand how they can be done, without the suspension of the laws of nature. Did they fully understand all the laws of nature, however, they would then perceive that in the performance of these "miracles" no law of nature is in the least violated; but rather that they are produced by the superior knowledge of these laws which the person has who works them or the Being who permits them to be worked.

In nothing is the scepticism of the present age more visibly apparent, than in their treatment of the words of Jesus Christ and his apostles, in regard to the practice of the ordinance of laying on hands and anointing with oil for the recovery of the sick. They have made such advances, as they think, in the art of medicine, that if a person should distrust their modes of healing, or express doubts about the ability of the medical practitioners of the present day, and have any desire to cling to the old mode revealed by Jesus and practiced so successfully by his disciples, he is thought to be a fanatic and a fool—too superstitious to keep pace with the discoveries of the age. Yet Jesus has plainly said—and the experience of his disciples, and their records contained in the Bible, substantiate the truth of his saying—that those who believed on him and kept his commandments, should have this power. James, one of the apostles of the Lord, in writing to the Church, counsels them if there should be any sick among them, to send for the elders of the Church, and they would pray over them, anointing them with oil in the name of the Lord, and he promises them that the prayer of faith shall save the sick, and the Lord shall raise them up. The individuals who, in the most of instances, cry the loudest "folly, fanaticism and superstition" when they hear about the Latter-day Saints practicing this mode in the treatment of the sick, are those who boast the most of their belief in the Scriptures; and still they imagine themselves to be consistent. Jesus says this gift of healing shall be possessed by the believer. They say it *shall not.* James says, if any are sick,

let them send for the elders of the Church. They say, if any are sick, let them send for the physician. He says, the anointing of the sick with oil in the name of the Lord, with the prayer of faith, shall save the sick. They say, such a thing would be a miracle, and miracles have ceased; therefore, if the sick wish to be healed, instead of anointing them with oil, let them be dosed with medicine prescribed by physicians. This latter mode would be natural in their opinion, and the plan recommended by James supernatural. Because they cannot understand the principle by which the sick can be healed in this manner, they jump at the conclusion that a law of nature is suspended, and what they are pleased to term—a miracle, performed. The Latter-day Saints, on the contrary, believe it to be as much or more in consonance with the laws of nature to heal the sick by this treatment—because recommended by the God of nature, the Being who gave nature her laws—than by any other, and, therefore, are so indifferent in regard to the opinions of the world on the subject, that they practice it. As they progress in faith and knowledge, their comprehension will be so expanded that they will understand the principle upon which such things are done, and they will then cease to appear supernatural or miraculous.

Because the Latter-day Saints maintain that this gift, in conjunction with the other gifts which Jesus promised, is in the Church, and always will be enjoyed whenever God has a Church upon the earth, numbers tauntingly say, if you will give us an exhibition of this power—if you will work a miracle for us, we will believe your doctrines; for then we will have indubitable evidence that you are sent of God. And these poor creatures profess, too, to be believers in the Bible. They are so sceptical about the truth of the words of the Lord Jesus, whom they profess to adore and worship as their God, that they wish those who contend for the truth and infallibility of his words, to work a miracle to convince them that he did not deceive when he said,—"These signs shall follow them that believe!" But, even if, what they term, a miracle should be performed—if they were to behold such an exhibition of power, would they be warranted in receiving the performer as a servant of God? If supreme power, and supreme power alone, could violate or transgress a law of nature, and it required such a transgression to constitute a miracle, then a

manifestation of that kind might be reliable. But who can say that in the exercise of any of the gifts which Jesus promised to those who believed on him and kept his commandments, a law of nature is transgressed or suspended? Shall we say because we cannot comprehend it, that, therefore, an eternal law is violated? As well might the savage, not understanding the philosophy of paper *talking*,—of thoughts being communicated by letter to those at a distance, assert that a law of nature is violated in that operation, because it does not come within the grasp of his limited comprehension; or the man who hears, for the first time, that messages can be sent hundreds of miles with the speed of thought, pronounce it impossible unless a law of nature be suspended. Mankind should not, because a man performs something which, to them, may appear strange and unaccountable, imagine that he has the power to violate a law of nature, and that they may therefore receive him as a servant of God; for if they do, they will be liable to be deceived.

We are convinced that these manifestations, which are known as miracles, would be very commonly witnessed on the earth, if mankind would but live aright. When they are not enjoyed, the fault is in man, as the Lord is as willing and can as easily bestow them as hundreds of other blessings and gifts which he does bestow, which are not esteemed as miraculous on account of their being so generally enjoyed.

COMMON SENSE versus "MORMONISM."

NOVEMBER 8TH, 1856.

UPON no subject known among mankind, at the present time, are men more at fault than upon that of "Mormonism." It is something so diverse from all the systems known in their midst, that it is beyond their grasp or comprehension. Numerous have been the prophecies, uttered by men of far-seeing and penetrating minds, whose judgment on other matters was perfectly reliable,

that "Mormonism" must fall. Repeatedly has the time been set, and as often have the circumstances been pointed out which should produce the dissolution of the "Mormon" community, and, consequently, the abasement of "Mormonism;" but that time has arrived, those circumstances have transpired, and "Mormonism" still lives, still progresses and triumphs, the wonder and admiration of the age. The rules by which men judge of the success or prostration of other parties and systems, utterly fail when applied to the "Mormons" and "Mormonism." Circumstances that would have produced the disrupture and complete overthrow of the sects they are conversant with, have been the means of strongly uniting and more firmly establishing the power of this wonderful people and system. Yet men have not learned from this experience how futile it is for them to attempt to describe the operations or future destiny of "Mormonism" by the rules which may be applicable to other systems; they still predict, as sanguinely as ever, that under such and such circumstances, or that at such a time, "Mormonism" will explode and will cease to be known as a system. The future will abundantly reveal, however, as the past has already done, that they are not in possession of the principle by which they can correctly foretell the future fate of this system or its followers.

Since its first inception among men—since the day of its first proclamation on earth until the present, a step has not been taken, a struggle endured or a difficulty surmounted that has not been eagerly watched, and prediction after prediction hazarded on the result. But, contrary to the expectation of those who uttered them, obstacles, instead of retarding its progress, have been the means of accelerating it—struggles have ever terminated in triumphs, and when it seemed that it must sink, crushed and overwhelmed to the earth, it has arisen in greater strength, energy and unity than it seemed to possess prior to the commencement of the trial. So often have men been deceived in their predictions regarding it, that it has been a cause of wonder to us how they can, after so many signal failures, still attempt, by their own judgment alone, to foretell its future fate. If, what men are pleased to term, "man's common sense" had been infallible, then "Mormonism," instead of being a living, active and progressive principle in their midst, would have been blown to the four winds and been only known to the reader of history. The "common

sense" of men convinced them that, when the proselytes of "Mormonism" gathered together in Kirtland, Ohio, they would soon become so disgusted with "Mormonism" and Joseph Smith's ignorance and incapacity that they would soon desert both it and him. Their "common sense" also taught them that the settlement in Jackson county, Missouri, would result similarly. It is needless to say that their "common sense" misled them in both these instances, and that, instead of these effects following the gathering together of the "Mormon" proselytes, precisely the contrary effects followed—instead of the proselytes finding out the errors of "Mormonism" and the incapacity of Joseph Smith, they became more "blindly" convinced that it had no errors, and that he was eminently capable of performing all that he attempted. The gathering being successful, and not resulting as they anticipated, and Joseph Smith possessing more knowledge and talent than they wanted to give him credit for, their "common sense" immediately taught them that he, his coadjutors and their whole community, were very dangerous men, and something must be done or they would effect a coalition with the Indians on the western frontiers and establish an independent government. Here their "common sense" again stepped in to their rescue, and suggested that, as the Latter-day Saints could not be disturbed lawfully or constitutionally, the exigency of the case demanded extraordinary measures, and, therefore, their "common sense" dictated the expulsion and dispersion of the saints,—"peaceably if you can, forcibly if you must," as the only means of preventing the growth and development of this "horrid system." These suggestions of "common sense," were acted upon again and again; and though men repeatedly proved that their "common sense" and judgment, when applied to "Mormonism," were entirely unreliable, they still persisted in following their counsels, being deluded into the belief that it was a dangerous system and that, to arrest its progress, the measures they suggested must be adopted.

Thus, following this Jack-o'-the-Lantern, misnamed "common sense," they adopted the most high-handed, illegal and extraordinary measures, as the means best calculated to bring about the desired consummation—the annihilation of "Mormonism"—driving us from Missouri into the adjacent State of Illinois, in the depth of a most severe and inclement western winter; and, after

the remnants were again collected, and a beautiful city erected by their indefatigable industry on one of the most unhealthy sites in that State, basely, and with fiendish violence, murdering our leaders and best men, harrassing and treating us with the greatest inhumanity, and, finally, as a dernier resort—after we had redeemed the land to a great extent, at the expense of many valuable lives, from the miasma and sickness for which it had been noted—compelling us, by threats of cruel violence, to again leave our homes, our holy temple and haunts rendered exquisitely dear to us by loving associations and the toil and suffering of years, and go forth in the wilderness among savage and predatory tribes of Indians—"common sense" callousing their hearts and dictating to them, as a thing of necessity, that all who bore the hated name of "Mormon" should go, or, if staying, renounce their religion! Still, viewing these proceedings in a "common sense" light, they imagined that their troubles with "Mormonism" were ended; it certainly could not be expected that it would outlive this last blow. Once in the wilderness, far away from outside influences, if they would be lucky enough to escape extermination by the red men of the west, or the power of fell disease engendered by the sufferings and exposure they had endured, or the hand of the demon famine, they would undoubtedly quarrel among themselves—licentiousness and disorder would be indulged in—the leaders would be oppressive and arbitrary, and, not understanding the principles of government, would fall into disrepute, and the result would be that, like the famous Kilkenny cats, they would eat themselves up. But, lo! how great the disappointment! Wonder of wonders! "Mormonism" escapes all these evils! "Mormonism" still lives! is still triumphant! "Common sense" and "common judgment" have once more failed in their predictions. The Latter-day Saints are safely ensconced amid the mountains in the centre of the continent! From the occupation of a city, and a portion of a county or counties, they have so increased that a Territory is necessary to contain them!

Not in the least discouraged, however, by these repeated disappointments, men's faith in "common sense" and in the reliability of their judgment, was not shaken. The Latter-day Saints believed in polygamy, and had done so for years; "common sense" possessed enough of the spirit of prophecy to predict that,

when that principle became known, the downfall of "Mormonism" must be inevitable. If it should leak out, all earth and hell would array themselves against it. But strange to tell, the "Mormons" themselves proclaimed their belief in the principle. From the press and the platform they, fearlessly and unhesitatingly, declared the principle as a portion of their belief, and as of divine origin. The "common sense" and judgment of men were astounded at such recklessness; such individuals, however, were comforted with the reflection that the Latter-day Saints had taken a long stride towards their own ruin, and that the termination of the "delusion" was nigh at hand. Yet on this point, also, the "common sense" of the day was doomed to be disappointed. The proclamation of polygamy to the world as a portion of our belief, though so opposed to the dictates of "common sense," has had precisely the effect that the "Mormon" leaders knew that it would have; and, instead of the judgment of men being sustained in witnessing the overthrow and dissolution of this system in consequence of the belief and practice of this doctrine, their judgment has been, and will hereafter more fully be proved, fallacious, by the evidence of its continued growth, prosperity and increase of unity. The deficiency of crops and consequent hard times, during the past seasons, in the valleys of Utah, have afforded excellent grounds for "common sense" and "far-seeing judgment" to re-affirm their assertions regarding the future fate of the "Mormons" and "Mormonism;" and the presses of California have, in many instances, exulted in the hope that this time, at least, they would not be wrong. But the first summer and winter passed away, and another summer has just been concluded, and yet the "Mormons" quietly pursue the even tenor of their way—are still peaceful, united and regardful of all their obligations to God their Father, and their neighbors, and are no more doubtful of their success and eventual triumph over every opposing obstacle, than they were years ago when their barns and granaries were overflowing with the products of the earth. When will men be disposed to acknowledge that they cannot comprehend "Mormonism," and that their ideas in regard to it have, heretofore, been entirely unreliable? There is evidence enough before the world to convince them, were they disposed to receive it, that it is of divine origin; and nothing but an Almighty arm could have protected, preserved and upheld

it amid the many trials through which it has passed. Every feature in its wonderful and diversified history bears the impress of divinity—every deliverance and triumph has been accomplished by nothing less than supreme power, and, therefore, men, in attempting to foretell, from the appearance it may wear, or the circumstances that surround it, what its fate will be, fall far short of the truth; they do not see nor calculate upon the power of that hidden arm that is ever impelling it onward and upward over every intervening obstacle, to the accomplishment of its high and glorious destiny.

Whether the Latter-day Saints are broken up and wander houseless and homeless amid untrodden deserts; whether more than decimated by disease and under the heart-rending necessity of burying their loved ones by the way-side without stock or stone to mark their last resting place; whether in foreign and distant lands, toiling with every energy of mind and body proclaiming the glad tidings of salvation without the consolation of gaining a convert,—or comfortably situated in a goodly land where disease is comparatively unknown, and death but rarely seen, and surrounded by all those who endear us to earth; or in a land where thousands hear their message, receive and obey it, and treat them almost as angels sent for their deliverance—"Mormonism" is still true, and its final victory is as sure as that the Lord lives, for his mouth has spoken it. We thank God for this certainty and knowledge,—as all the anxiety that we might naturally have for the success of the system with which we are identified is removed, and our only anxiety is for ourselves, that we may keep straight and maintain our connection with it, for then we know that all will be right. If men would profit by the experience afforded them in the history of this system and people, they would at once perceive that when God sets his hand to accomplish a work, he sets at nought all human schemes and calculations, and men's "common sense" and judgment avail them but little in deciding upon or predicting its fate; for when His word goes forth, as it has done in regard to what men term "Mormonism," through the mouths of both ancient and modern prophets, prosperity or adversity, the smiles of the world or its frowns, the martyrdom of His servants or their deliverance, all tend alike to bring about his designs and fulfill his purposes.

GROUNDLESS APPREHENSIONS.

NOVEMBER 15TH, 1856.

THE news received by the last mail from the Valleys of Deseret, is, in many respects, of a most gratifying character. The experiment made this season in crossing the plains and mountains, which lie between the borders of Iowa and Missouri, and Utah, with hand-carts, has been eminently successful. It is now a demonstrated fact that this mode of travel is entirely practicable, and that it involves much less expense, delay and annoyance than the old mode; it is but reasonable, therefore, to suppose that it will be so extensively adopted hereafter that thousands will be enabled to emigrate, who, otherwise, might have to toil, almost hopelessly, for long years in the midst of wickedness and oppression. We hail this as a great triumph in the gathering of the people, and feel assured that many will yet thank God for prompting his servant to suggest so economical and effective a mode of gathering. To the already accumulated pile, at present before the world, has been added another evidence of the wonderful faith, patience and perseverance of the "Mormons." To those unacquainted with the principle which actuates the Latter-day Saints, the sublime devotion exhibited by them, in this instance, is really startling. A people who can be so obedient to the counsel and behests of their leaders, and have such entire confidence in their words as to attempt to cross a wilderness of thirteen hundred miles in extent, dragging hand-carts behind them, performing on foot, burthened with women and children and without animals of any kind, a journey that has been considered toilsome and perilous for men, when supplied with animals and every other needed convenience, may well, they think, be dreaded. A few years ago and a trip of this kind afforded a sufficient amount of fame for a lifetime. A few years ago, to have said that such a trip could ever have been accomplished in the manner it has this season, would have staggered belief; but here we have an instance of men, women and children, actuated by what is termed religious enthusiasm, voluntarily undertaking and successfully carrying it through.

Viewing it as a delusion, many are beginning to arouse

themselves to the importance of this great movement. The singular energy, obedience and indomitable perseverance the Latter-day Saints evince, at all times and in everything they undertake, lead them to anticipate serious results from the unchecked growth of this people. One of our city contemporaries, in a leader on this subject, says that he is persuaded they will, hereafter, be the cause of much trouble, as Brigham Young, at the present time, wields more power over his "deluded" followers than Nicholas ever did in Russia. Utah must soon, at its present rate of increase, and more especially now that they have inaugurated so novel and vast a system of immigration, become a populous place, and Brigham Young and the "Mormons" will be in a condition to successfully resist any attempt on the part of the General Government to subdue them; in fact, is it not probable that they may become the aggressors, unless they are arrested in their progress? The world may yet, he thinks, witness a repetition of the scenes which transpired in the seventh century in Asia Minor, and the propagation of a creed by fire and sword. Should danger menace, there would be raised, in Great Salt Lake City, as wild a shout for Allah, and Brigham his prophet, as ever echoed within the walls of Mecca. Nothing but strong and vigorous efforts in checking the growth of "Mormonism" can prevent the accomplishment of these things—they have heretofore attracted but little attention, and have been permitted, therefore, to go on increasing in population, wealth and power until the present; but now they must be arrested; they have escaped notice too long; attention must be paid to them, or we shall be overrun.

They must be checked. But how? Ah, that's the rub! Efforts have not been wanting to endeavor to check them since the commencement; but what have they availed? The results of such efforts are witnessed in the present position of "Mormonism;" instead of the system being checked or arrested by such means, it has taken a firmer root and its branches have flourished more extensively. But the Editor of the *Herald* thinks the Latter-day Saints have attracted but little attention, and have been permitted to go on increasing in population, wealth and power, without let or hindrance! To read this statement of his, one would imagine that he was but recently imported to the United States, and that he had an idea that the "Mormons" had been quietly allowed to

grow and prosper until they possessed sufficient force to take possession of Utah, and now they were increasing so rapidly that there was great danger, if they were permitted to go on unmolested, of their overrunning the entire United States in like manner. "They will soon be in a position to successfully resist the whole power of the General Government!" This poor man's imagination seems to revel in anticipation of collision and war between communities and the General Government; first it was the Vigilance Committee, but they have disbanded; and now it is the "Mormons." A short time since he became dreadfully excited about the Vigilance Committee, and denounced it as a treasonable and mobocratic organization, because it took steps unwarranted by the constitution and laws to effect its objects; but now—mark the consistency—thinking that "Mormonism" has gone too long unchecked, he suggests the propriety of it being stopped by the General Government. He is perfectly willing, and indeed rather urges that the General Government should step beyond the bounds of the Constitution and laws of the United States, that it should become a Vigilance Committee, or as he would say a mob, and proceed against the Latter-day Saints and extirpate, drive and scatter them. The actions that, in his opinion, would be very wrong in the Vigilance Committee towards a lot of thieves and murderers, would be all right and praiseworthy in the General Government towards the "Mormons."

If the Latter-day Saints had ever manifested a disposition to intrude on their neighbors or to array themselves against the Constitution or laws of the United States, then the apprehensions indulged in by several city editors relative to their energy, rapid increase and wonderful unity might not be ungrounded. But what are the facts? It is well known to all who have taken any pains to inform themselves on the subject, that they have ever been found, even under the most adverse circumstances produced by mobocratic violence, warmly supporting the Constitution, and willing to defend it with their lives. The "Mormons" may be ridiculed, abused and misrepresented,—but the evidence is before the world, evidence that cannot be disputed, that they are an order-loving, law-abiding people, and that there is not the slightest cause for the feeling that they are dangerous or that they ought to be checked.

EFFECTS OF THE VIGILANCE COMMITTEE.

NOVEMBER 15TH, 1856.

It is currently reported that the Rev. Dr. Scott has tendered his resignation to his congregation—of the Calvary Presbyterian Church in this city. The motives that have prompted him, it is said, are based upon a difference of opinion on the subject of the Vigilance Committee, etc. In ancient times the Lord told Ezekiel, that when a righteous man turned from his righteousness and committed iniquity, and died in his sin because he had not given him warning, his blood would be required at Ezekiel's hand; but if he had given him warning, his blood would not be required of him. As Dr. Scott differs with his congregation on certain subjects, and the difference is of such importance as to cause him to cease laboring for them in spiritual things, we must conclude that he is of the opinion that they have turned from their righteousness and committed iniquity by taking the course they have. Should these be his feelings, and we certainly are warranted in thinking they are by the course he has taken, to be clear from their blood, he should, before resigning, have effectually and unsparingly warned them of their errors and the dreadful consequences which must attend the persistence therein. And, if he were a servant of God and authorized to teach his word to the people, he would not only do this, but if they would not receive or hear his words, he would, when he left them, shake off the dust of his feet for a testimony against them; and we are assured, by the Lord himself, that it would be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that people. The congregation of the Calvary Presbyterian Church is certainly in a very unenviable dilemma. If the Reverend Doctor be a servant of God, and should leave them, as has been rumored and for the causes stated, to be justified before the Lord he must shake off the dust of his feet as a testimony against them that they rejected his remonstrances and warnings, and it will be in vain for them to try to get another servant of God to be their pastor, as they will pay no attention to their appeals until they repent and give heed to the teachings of him who was their

pastor. If he should not be a servant of God, it is not probable that he will take this course; but how awful the thought of a large congregation going, week after week, to hear a man speak on the principles of the gospel who, himself, did not understand them, and to participate in ordinances administered by one who was but a pretender to the authority.

TRUTH'S BOLDNESS—ERROR'S SERVILITY.

NOVEMBER 22ND, 1856.

THE last mail from Utah brought a large amount of very interesting intelligence about the social condition of the "Mormons," and the practical operations of their system of polygamy. So think our city contemporaries. Brigham Young, Heber C. Kimball and Jedediah M. Grant have let the cat out of the bag. They have exposed—fully and completely exposed—the secret workings of that system of which they boast so much; and the knowing ones of San Francisco have now the evidence, (so they say,) from the "Mormons'" own mouths, corroborating their views and statements relative to the divisions, heart-aching wretchedness and misery which the practice of this system produces. The "Mormons" have betrayed their own secrets—have depicted their own condition, and the editor of the *Deseret News* has "inadvertently" suffered these disclosures to be published in the reported speeches of the leading spirits. "It is evident," says one, "that this religious phrenzy is likely to receive a check from the contagion breeding within itself, which is threatening a subversion of their system." "The patriarchs are in trouble," says another, "and they have to exercise all their authority to control the women they have made dupes, and who are making themselves heard in their cries for relief." Another consoles himself with the idea that "time will work a cure of the obnoxious features of their system; there will certainly be an outbreak, consummated by an open revolt, and its existence, it is to be hoped, will be exterminated

forever;"—or, if they should hold together and be admitted into the confederacy, the Atlantic and Pacific railroad will pour in such a tide of "uncontaminated genuine American sentiment" that the evils, under which the "common herd" are groaning, will be eradicated by its influence!

Such a general outburst of feeling we have seldom witnessed from the editorial fraternity. Poor, virtuous, pious souls! How their hearts overflow with sympathy for the poor "Mormons," but more especially for the females, who are suffering under the tyranny of their leaders. Yes, right here in San Francisco, the most notoriously corrupt city for its size in the United States, the Sodom of the Pacific, where crime and villainy have ever been better paid and more respected and honored than virtue, where it is no uncommon occurrence for four and five applications to be made for divorce in one day, the cry is raised about "the corruptions of the Latter-day Saints!" Cannot they find sufficient employment in curing the evils and extirpating the crime by which they are surrounded? After San Francisco is cleansed from the corruption with which it abounds, when vice no longer raises its hideous head in her midst, when blood no longer stains her streets, when the cries of the oppressed and defrauded are hushed by the award of justice, and misery, violence and wrong are no longer known,—then may her philanthropists direct their attention to Utah; but, until that time, if they be wise, they will concentrate all their energies upon the improvement of their own morals and the increase of virtue and peace in their own midst, and leave Utah to take care of herself. They imagine, because the authorities of the Church in Utah are so bold and candid in their reproofs, and talk to the people with such vigor and plainness, that there must be a great amount of misery and corruption existing there, and there must also be great danger of division, or they would never speak to the people in the manner they do. They cannot comprehend how it can be otherwise. It is something so different from all they have been accustomed to, that they consider every one who will submit to be talked to in this manner either corrupt, or a victim of delusion, so fettered by the chains of fanaticism that he has lost all perception of freedom. *They* would not submit to it—not they! Nothing stronger than the lullaby of a hired sermonizer, whose salary depended on the

artistic manner in which he tickled their ears, would suit them. The idea of a servant of God, who was empowered from on high to speak His will unto the people, reproving and correcting them, warning them of the consequences of persisting in evil, and exhorting them to do the will of God and live their religion, they could not brook. But the Latter-day Saints are not so disposed; they have learned enough to receive the reproofs and exhortations of the servants of God and profit by them, being well convinced, by experience, that such a course is invariably the safest.

But are the Latter-day Saints corrupt? do they suffer misery and wretchedness in consequence of their practice of polygamy? There may be solitary cases where wretchedness and misery are endured; but it is no more the consequence of polygamy, than the same feelings are the consequences of monogamy, among those who practice the latter system. They are the consequences attending disobedience of the commandments of the Lord, and it is to make this plain unto the people,—to eradicate these feelings, that the heads of the Church speak as they do. If the people were corrupt—if they were unvirtuous, such language could not be used in their hearing in safety. The editor of the *Christian Advocate*—himself a professedly Christian minister—in his issue of Thursday, after giving a few extracts from the speeches made in Utah, to give his readers "a glimpse of the state of things among the Mormons," says, that they are but specimens of the manner in which the people are harangued by the leading spirits. But he well knows that if he were to preach the truth to the congregations of the people with whom he is associated in a similar manner—if he were to tell them of their corruptions and abominations openly and above board, and continue to do so, as he would do were he a servant of Christ, not only would his stipend and his craft be in danger, but, unless he desisted, his very life would be the penalty demanded for such presumption. The leaders of the Latter-day Saints are not dependent on their position, as such, for their support; the question, therefore, whether it will please the multitude, and consequently pay well, does not enter into their calculations. All that they require, is, to know that the Lord expects them to speak to his people in plainness and boldness, and warn them of the consequences of transgression. It makes but little difference to them whether such a course pleases or

displeases. One thing, however, they know, that all who are well disposed, and have in their possession any of the Spirit of the Lord, will readily recognize and receive their teachings as correct and applicable. This is the great difference that exists between them, and the leaders of the people and the guides of public opinion in other places.

If an individual, or a number of them, whether "divines" or editors, were to come out in a plain and fearless manner and expose the misery, wretchedness and suffering so plentifully abounding in this city, in consequence of the violence and misrule which are rife, and they were to denounce, in unsparing language the corruption and abominations which are to be witnessed on every hand, it is almost unnecessary to say that his or their blood would have to expiate the offence. The course pursued towards the lamented James King of Wm., is an instance of this; and he only waged war against one particular class of individuals and one particular class of sins. The opinion, we know, is prevalent that the day for the recurrence of such another scene in this city is passed. But the spirit that attempted that crime and that gloried in its accomplishment, is not dead; it is merely smothered, and we venture to predict that it would burst forth, with its original vindictiveness, should an occasion such as we allude to present itself. The managers of the press and the occupants of the pulpit in this city, dare not attempt to check the stream of vice and crime which is fast hastening the people to destruction. The unpopular sins that the low and vulgar indulge in, they denounce fiercely—to not do so would be to neglect their interests, therefore, it must be done; but the wickedness and crimes of greater magnitude, practiced by the weighty and influential members of society, and made popular by their sanction, are glossed over so smoothly as to cause them rather to have the appearance of virtue than vice, and to appear more commendable than reprehensible. These are facts that all who will open their eyes to the occurrences of every-day life must admit. Money is the god before whose shrine these time-servers bow down, and they love it too dearly to do aught that would be likely to debar them from obtaining it. And these men, who pursue this course, who are influenced by this motive, who permit vice and crime in high places to pass unchallenged and unchecked, and who are fully conversant

with the corruption that abounds to an unlimited extent on all sides of them, prate to the people about the depravity of the "Mormons" and their leaders! Out upon such hypocrisy and inconsistency! Their motives are too sordid, and their instincts too grovelling, to ever comprehend the Latter-day Saints or the principles by which they are actuated.

When these men can point us to a better system, bringing forth better fruits, and more inviting in its practical operations than the one they now profess to venerate so highly, we may be disposed to listen; but, until then, we must confess that all they can say in its favor has no weight whatever in our eyes. We have witnessed the practical workings of polygamy—we have lived where what men phrase "Mormon tyranny" has been exercised; and we have also witnessed the practical workings of monogamy, and have lived where full and perfect liberty to do what we pleased unchecked, unreproved and uncontrolled has been granted; but we can testify that, apart from the fact that polygamy is a system of divine origin, there is an infinitely greater amount of evidence to recommend its practice under proper restrictions than there can be afforded by monogamy; and so far from misery, unhappiness and corruption being the consequences of the "tyranny" which men are so fond of finding fault with, we have seen more of these evils in a few short weeks or months in San Francisco than we have during a residence of years in Utah.

NECESSITY OF A REFORMATION.

NOVEMBER 22ND, 1856.

It was our intention last week to have drawn the attention of the members of the Church in this country to the subject of the reformation that, at our last advices, the saints in the mountains seemed so much engaged in effecting; but circumstances then preventing, we now take the opportunity to allude to it. By our Deseret correspondence we learn that the most active exertions are being made by the home missionaries throughout

the various settlements, to arouse the people to a sense of the many important duties devolving upon them, and to inspire them with a desire to render more effective service in the cause of Zion. They have been so far successful that a general desire to renew their covenants, and live nearer to the Lord, is apparent among all those who feel disposed to observe the precepts of their religion. The elders have gone forth with mighty power, and preached the truth and declared the laws of the Lord so plainly and pointedly, that all can perceive that the time is rapidly approaching when judgment will be laid to the line and righteousness to the plummet, and when the sinner in Zion will tremble. It behooves the saints in this country, also, to be fully alive to the importance of these things, to awake from the lethargy into which many of them have fallen, and to join heart and hand with their brethren in Utah, in the great Work in which they are engaged. There has always existed, since the first organization of the Church, a necessity for exertion and faithfulness, but never to so great an extent as at present. We feel that the time is fast approaching, and is even now at our doors, when those who will not strictly adhere to the principles of their religion, can not stand, neither will their names be found among those of the people of God. If they neglect this, instead of the principles being simple and easily comprehended by them, they will appear strange and incomprehensible, and darkness will inevitably follow. This has been the result which has attended the neglect of those who were formerly members of the Church. They have not exerted themselves to keep pace with its onward march, and the consequence is, they imagine that "Mormonism" has changed, and it is not the same system that it was fifteen or twenty years ago. Had they lived, however, in a manner to have continually enjoyed the Spirit, what now appears as a change would have been recognized as a progression and advancement in the principles of truth; and they would have known that the "Mormonism" of to-day, is the same that it was twenty-six years ago, only more developed.

The Lord expects his saints to live in the constant enjoyment of his Spirit; and, unless they do, he does not hold out the slightest hope that they will be able to maintain their standing among his people. In fact, the experience of the last twenty-six years is sufficient to convince all who will be convinced, that it is

literally impossible for any man to remain a member of the Church of Christ who does not continually regard his religion and its requirements as matters of paramount importance. They may cling to it for a while; but sooner or later, unless they repent, they will be shaken off and left behind. If the saints, therefore, wish to continue to be identified with the people of God, and to progress as they progress, they must live in strict obedience to all the commandments of the Lord. If they do so, they will learn that the same spirit and power accompany the preaching of "Mormonism" to-day, that accompanied it in its early days, and that they are, in fact, more sensibly felt than they were then. We hope that those who profess to be members of the Church, in this country, will bear these things in mind, and not fail to act upon them. If the people of Utah, who are so favorably situated for hearing the word of the Lord as it falls from the mouths of his servants, need to be stirred up to repentance and the renewal of their covenants, we think that the saints scattered throughout this country have greater need of it. If it is necessary that these things should be done to enable the former to escape the scourges of the Almighty, it certainly is more necessary that they should not be neglected by us who are in this country. Some may have the idea, however, that they are now living their religion and doing all that can be required of them; but we are of the opinion that the best and most diligent among those who are numbered in the Church, in this country, can see where there can be an improvement made.

The Gospel of the Son of God is either worthy of our sole and undivided devotion, or it is not worthy of a thought. If the saints have the knowledge they ought to have relative to it, there will be no half-hearted feelings about it; they will feel like engaging in it with every faculty of their mind. If they should be in the enjoyment of the Spirit of the Lord, instead of feeling, when they read the news of the operations in Utah, that there is no need for them to arouse or to be more zealous, they will renew their exertions, and seek, with all the faith and power they can obtain, to have an increased portion of that Spirit bestowed upon them, that they may be more perfect, and assimilated more nearly to the likeness of their Father in heaven. That such a reformation is needed among the saints in this country we can not doubt;

and we are satisfied that it will be attended with beneficial effects by whomsoever it may be undertaken. If the members of the Church are fully alive to all the duties of their calling, we are convinced that the labors of the elders among those who are strangers to the truth, would be attended with more success. This of itself should be a sufficient incentive to prompt to unwearied diligence; but this is not the only result which will attend this course, as all who take it will most assuredly be benefited themselves, by obtaining a greater portion of the Spirit and more abundant manifestations of the gifts which the Lord has promised.

Brethren and sisters, do you feel determined to take this course,—to live more strictly in accordance with the demands of our religion and act in concert with the Church and the authorities in Utah? Those who have not the inclination to comply with these requirements, had better give up all idea of gathering with the people of God until they can obtain it, as they will thus be saved considerable trouble and expense.

AN APOSTATE AND HIS ENDORSERS.

NOVEMBER 29TH, 1856.

THE *Pacific* of Thursday comes to us laden with articles against "Mormonism." They consist of a communication from John Hyde, jun., to the editors, in which he renounces "Mormonism," and terms its doctrines errors and heresies; another from the same individual, entitled "Utah as it is," published in the Sandwich Islands *Polynesian*, and copied from that paper into the *Pacific*, in which he gives his reasons for forsaking "Mormonism;" a communication dated at Honolulu, from a person by the name of Strong, headed "Mormonism Renounced," in which he gives a sketch of Hyde's life, and his reasons for renouncing "Mormonism" etc.; and an editorial on the same subject from the pen of the editor of the *Pacific*, in which he expresses his happiness at learning of Mr. Hyde's renunciation of this error, and

indulges in the hope that, though an insignificant instrument, he may yet prove really more powerful than legislation and armies in overthrowing "the legions of a false prophet." Our readers will have already learned, by a perusal of our Sandwich Islands' correspondence of last week, that Mr. Hyde has also been engaged in Honolulu in lecturing against "Mormonism." The arrival of another vessel from the Islands puts us in possession of a synopsis of this lecture. As in his communication, entitled "Utah as it is," this lecture charges the "Mormons" with stealing, perjury, and lying, and is very bitter in its opposition to polygamy and its fruits. The existence of these evils is among the reasons assigned for his abjuration of "Mormonism." These evils, he says, have been of long continuance, and he has not been ignorant of them. During his residence in Utah he saw "tyranny and wrong, corruption and sorrow, vice and crime"—and "heard contradictions and inconsistencies in doctrines, ridiculous pretensions miserably supported, outrageous imposture and intolerant bigotry." He there knew that the "Mormons" were "liars of nine years' standing"—that they had "positively, deliberately, wilfully lied"—and that polygamy was subversive of man's happiness and women's peace,—instead of purifying and elevating man, it was a most depraved curse. This knowledge he gained during his residence in Great Salt Lake City. After his arrival there, so says his biographer, Strong, "his eyes were immediately opened to the absurdities in its doctrines, the abominations in its practices, and its demoralizing influence over its votaries."

But, though fully aware, as we learn from his own acknowledgements, of the existence of this corruption, vice and degradation in "Mormonism," with his eyes wide open to "the absurdities in its doctrines, the abominations in its practices, and its demoralizing influence over its votaries,"—he starts from Great Salt Lake City as a missionary to the Sandwich Islands; forsakes his wife and child—leaving them to the tender mercies of those whom he now terms theives, villains, and murderers; journeys nine hundred miles in the character of a missionary of "Mormonism;" suffers himself to be published as such in the public prints, lectures as such in San Francisco—not only upon the other principles of "Mormonism," but even upon polygamy, which he now declares that he knew, for some time previous to leaving Utah, to have

originated in the lusts of Joseph Smith, and to be degrading to women and productive of heart-wringings, anguish and despair—bears testimony, repeatedly, before public congregations in this city to the truth of "Mormonism" and that he knew it to be of God; permits a sketch of his lecture on polygamy, with his testimony appended that "Mormonism" is true, to be circulated in this paper in which is now published the statement that, when here and previous to his arrival, he knew "Mormonism" to be "absurd, abominable and demoralizing;" leaves here still styling himself a missionary of "Mormonism," and, while on the voyage to the field of labor assigned him, suddenly ascertains that he has known "Mormonism" to be "false, erroneous and abominable" for years!! The only opinion that any person can have of another who would act with such hypocrisy is, to quote his own words, that "he positively, deliberately, wilfully lied—wrote lies—published and circulated lies," and used all his power to make people believe and embrace that which, he now says, he knew at the time to be a lie. And yet this is the insignificant David whom the editors of the *Pacific* think may prove more powerful than legislation and armies in overthrowing "the legions of a false prophet!"

No man who had a spark of love for his family, and knew that such corruptions and abominations existed among the Latter-day Saints which he says he did, would have left them in such a nest of profligates as he describes the "Mormons" to be. Neither could as honest, wise and pure a man as he would fain represent himself to be through the *Pacific*, possibly have lived for the length of time he did in the midst of so much abomination as he says exists in Utah. Such an individual, had such a state of things really have existed there, would have made but a short stay, and then, in leaving, would not have left his family behind, nor have left in the character of a missionary! Again, if he knew of the existence of these evils and abominations while in Utah, he certainly could not have been ignorant of them while he was in California; there was not the slightest necessity of his taking a sea voyage of upwards of two thousand miles to find them out; and if he knew of their existence while here, why did he preach lies, solemnly testify to lies, and use every exertion to palm them off upon the people of this city as truths? Why did he not, instead of publicly testifying to the truth of "Mormonism," testify

to its falsehood? "As an expiring effort," he says in his communication, "and far more to endeavor to satisfy myself than to convince others, I delivered the lectures, one of which you published." To endeavor to satisfy himself of what? To endeavor to satisfy himself that polygamy was abominable? That, he states, he was satisfied about long before he left Utah. To endeavor to satisfy himself that a system which he knew to be abominable was not abominable—to endeavor to satisfy himself that a system which countenanced perjury, stealing and even murder, was good and virtuous? How ridiculous! Was it to satisfy himself and not to convince others that, while lecturing here, he testified that it was true? The lectures he delivered here were on the Scripturality and morality of polygamy; has he weakened either the Scripturality or morality of polygamy as practiced by the ancients, by anything he has yet published relative to its practice by the Latter-day Saints? "Hyde's own lecture," says Mr. Strong in his letter to the *Pacific*, "demolished all his lingering faith in his former delusions, and he saw with the clearness of a line of light that Mormonism was nothing but a system of imposture." And yet, though he saw with the clearness of a line of light, after this lecture, that it was nothing but a system of imposture, he suffered a week to elapse, and then, instead of avowing his unbelief, sat down and wrote a letter to the *Pacific*, correcting the report of his lecture, strengthening his positions in favor of polygamy and reaffirming his entire confidence in "Mormonism." He now "solemnly, calmly" asserts that he knows "Mormonism" to be false, and predicates his assertion on the effects which it produces in Utah. The practice of polygamy there, he now says, degrades and depraves women, makes them wretched, destroys home, produces an unruly, swearing, lying, precocious and profligate race of children. He must, then, while here have acted the part of a consummate hypocrite, and have deliberately, wilfully and corruptly lied; for in his last lecture, a short sketch of which was published in the *Pacific*, he states that its effects were good and immeasurably superior to the effects which followed monogamy. He then stated, that "he had seen more obscenity, licentiousness and crime in this city in one night, than during the whole of his stay of several years in Utah." A liar of years' standing cannot be depended upon. "His testimony is inadmissible." "The testimony of such a

wilful perjurer would not be received on the simplest case." Yet this man, who has told, published and circulated such glaring, unblushing and palpable lies, the editors of the *Pacific* and their correspondent, J. D. Strong, think will be likely to annihilate "Mormonism," and convince every honest Latter-day Saint of his errors. Bah! the idea is absurd.

The course taken by the *Pacific*, in this instance, is but another illustration of the folly and imbecility men will indulge in to bolster themselves up in their opposition to "Mormonism." Had Mr. Hyde continued to be a believer in "Mormonism," and continued to testify in the most solemn manner to its entire truthfulness, his testimony would not have received the slightest attention from these gentlemen; but having invalidated his own testimony, and proved to all men that his word is utterly unreliable and that he has been acting the hypocrite for years, they suddenly become enamored with him and are profuse in their expressions of sympathy for his deliverance. If the editors of the *Pacific* can find any comfort and support in publishing such a mass of ridiculous falsehoods, contradictions and inconsistencies as are contained in the articles we have alluded to, and imagine that by these means they will be able to counteract the "threatening evils" of "Mormonism," we are perfectly willing they should have their wish; but, after a little, they may learn that the apostacy of a "Mormon" and his declaration that polygamy is immoral, does not make it so—that his unbelief neither destroys its Scripturality, nor blots out a single syllable in its favor from the word of God; and that it would still stand out bright and pure, as a doctrine approved by the Lord and believed in and practiced by his ancient servants, though every Latter-day Saint should apostatize and deny its truthfulness.

We understand Mr. Hyde intends revisiting this city on his way to England; if he should, and concludes to lecture on this subject, as hinted by Mr. Strong, we have no doubt but his efforts will be productive of more real good to "Mormonism" than his most active exertions in its favor could have been, so long as he preached in the spirit that he evidently did while here.

"AMICUS CURIÆ" versus CRIPPLES.

NOVEMBER 29TH, 1856.

THAT highly veracious (?) sheet, the *San Francisco Herald*, in its issue of Monday last, published a communication purporting to have been written at Fillmore city, under date of Sept. 15th, 1856, the writer of which attempts to give a list of the members and officers of the last Utah Legislature, with the number of wives belonging to each individual. The *Bulletin*, of the same evening, in commenting upon this choice production, says,—"As to the truth (?) of its statements we have no means of judging." Had the editor of the *Bulletin* but reflected a moment, we are of the opinion that he would have written differently, as, from his experience, he should have every means of judging of the truth of any statement made through the columns of the *Herald*. We have never seen the time, during our residence here, that any statement of importance it published could be relied upon. Its editor and correspondents have ever delighted in hyperbole, whether in dilating on the proceedings of the Vigilance Committee or any other subject of moment. Particularly has this been the case when "Mormonism" or the "Mormons" have been alluded to. To publish a sober, truthful article in that sheet, on this subject, would be next to impossible, and something, we presume, the public have never yet beheld. There is such an air of improbability about this communication, however, to which we allude, that the most credulous cannot believe it. To represent nine, out of thirteen members of the Legislative Council in Utah, to be cripples and near-sighted, and yet to have, in the aggregate, 171 wives, is a *leetle* too strong, even for the readers of the *Herald*. In preparing such an article for San Francisco consumption, the writer ought to have consulted the editor as to the most suitable style; his experience has been so extensive in dishing up articles of this kind, that his advice could scarcely have failed to benefit. It is really cruel for this "*Amicus Curiæ*" to cripple and make purblind so many hale, hearty, active, farseeing men in one communication; if he had no mercy for them, he ought at least to have spared the feelings of their 328 wives. If they had

been has imbecile and near-sighted, during his residence in Fillmore, as he has represented them to be, we are inclined to think that his time there would have been much more agreeably spent than, if rumor speaks correctly, it was. Two runaway judges and a secretary from Utah Territory told, once, just such "sober truths" as these published by "*Amicus Curiæ*," and, like him, thought "the dark and doleful future" would be apt to reveal the end of this state of things which they described. But they proved themselves, as "*Amicus Curiæ*" will certainly prove himself, to be dullards in descrying what the future would bring forth, so far as the "Mormons" and their religion are concerned.

SPECULATIONS ON "MORMONISM."

NOVEMBER 29TH, 1856.

THE "Mormons" and their movements appear just now to be exciting considerable interest among the press of this city, and various plans are suggested and speculations indulged in, either to arrest their progress or to foretell what their future will be. To the thoughtful and scrutinizing observer, who has narrowly watched the progress and development of "Mormonism" throughout its various phases until the present time, the subject is one of interesting importance. Sectarians and bigots may dwell upon the delusive and degrading tendencies of its doctrines, and predict that it must explode or crumble to pieces in a short time, and its fate be left for the historian to record as a warning to future generations; but their views have but little weight with men of sense, who have taken any pains to study the history of this singular system and people. Though they may view it as a delusion, yet they cannot but perceive that there is such extraordinary system and power connected with all its undertakings, that there is not the slightest probability that it will terminate so suddenly. The wisdom, energy and unyielding perseverance, combined with the remarkable unity, displayed in every movement hitherto made

by the Latter-day Saints augur success of no ordinary kind in everything they may hereafter undertake. In an article in the *Evening Bulletin* of this city, on Monday last, headed "Is Mexico destined to Mormonism?" the editor, in alluding to the settling of Sonora by the Latter-day Saints, says:—

"The expeditions that have already found their way into this region met a disastrous result, well calculated to deter others from similar attempts. If, however, the Mormons should turn their attention to such a movement, the consequences could not but be of the most momentous character. An expedition such as they would fit out would possess none of the attributes of ordinary filibuster forays. It would not be composed of hastily enlisted recruits, enticed into the undertaking by delusive hopes, and destined to speedy disappointment. It would be a well-disciplined army, composed of picked men—soldiers to whom such duties and such privations as might fall to their lot would be no novelty. Their movements would be well planned and well directed, and would certainly command a success proportionate to the influence exercised by its characteristics. And the members composing it would be as suitable to settlement as to conquest. It would not be expected to be self-sustaining at first, but it would be well supported by the people sending it out until such time as the colony established by it would be able to maintain itself and furnish an outlet for the superabundant population of Deseret—perhaps a refuge for its entire Mormon population. * * If a colony of Mormons could penetrate to the centre of the State of Sonora, and locate themselves so as to open a communication with Guaymas, the result would be immediately beneficial to inhabitants of the State, and ultimately result in the advancement of the United States' interests. The body composing that colony would keep off the hostile Indians either by force of arms or of negotation, such as their Salt Lake experience has already rendered them proficient in; they would explore and ascertain the real character of the region which, in the opinion of the more imaginative, is destined to be a new California in the future, and they would prepare the way for that Americanization (if we may use the word) of the northern States of the Aztec confederacy, which, whether for weal or wo to the American Union, must, at some future day, take place. It may be that, in the view of many, this foreshadowing of a possible destiny of the singular people who dwell in the Great Salt Lake Basin will seem chimerical and void of probability. A glance at the events of the past eight years, and considering for a moment how a prophecy embodying those occurrences would have been received at the commencement of that period, is all the reply we have to make to the position such observers occupy. We do not speak of this movement as an understood design of the Mormon leaders, or claim that there is any tangible reason at present for a belief that they will at an early period engage in it. Such a step is certainly for them a practicable one, and we are simply considering what may be the events which will lead to it and its proximate and ultimate consequences."

We should be much better pleased if our Government would so wisely consult her own interests as to never subject us to the

necessity of making Mexico a "refuge for Deseret's entire population." We have been driven and dispossessed of our all too frequently, to cause us to look forward to such a movement with the slightest degree of pleasure. It is an interesting inquiry to all, however, whether Mexico will ever be "Mormonized" or not. And if it should be, whether it will be done by the means suggested by the *Bulletin*, or not? Apprehensions have been indulged in by many, lest the Latter-day Saints, when they should obtain sufficient power, would follow the example of Mohammed and bring the sword to their aid as an auxiliary in proselyting men to their creed; but their past history completely refutes such ideas, and proves such apprehensions to be entirely groundless. The spirit and genius of "Mormonism" is directly opposed to the use of such means to effect such purpose. If we were to undertake, however, to answer the question "Is Mexico destined to Mormonism?" we should reply in the affirmative, and not only Mexico but this entire continent, and, in fact, all the world is eventually destined to be "Mormonized." But it will not be brought about by the aid of fire and sword as auxiliaries. The means which have been so potent, thus far, in bringing "Mormonism" to its present pitch of greatness, and which have "Mormonized" so large a portion of country, will be the only means necessary to carry it forward to the fulfilment of its high and glorious destiny.

The secret of the "Mormons'" unity and success, and their triumph over every difficulty, lies in the fact that they do right, and, consequently, have the aid and support of a divine arm. No community or nation, therefore, desirous of seeing the triumph of correct principles, need stand in the slightest dread of the Latter-day Saints or their designs, as the moment they would cease to act uprightly and justly, their power and unity would begin to decrease, and they would be as other people. We are decidedly of the opinion of the editor of the *Bulletin*, when he hints that a movement such as he alludes to, is not an understood design of the "Mormon leaders," or that there is any tangible reason at present for a belief that they will soon engage in it. But if the "Mormons" should ever turn their attention to the occupancy of Sonora, or any other portion of territory, to insure the success which he thinks would be sure to attend a movement of that kind on their part, all may rest assured that it will be done upon correct

principles. It would not be a filibuster expedition to wrest, by the force of arms, from a weaker people their lands and possessions, but would be entered into with a determination to benefit the first occupants of the soil as much as to be benefited, and to carry out the principles of justice and virtue.

It is quite probable that before that day arrives, if it ever should in the manner this writer imagines, changes will have taken place. There are numerous valleys yet within the borders of Utah to be occupied and thickly settled, before the cry for more room will be uttered; and until that cry is heard, the people of Utah have enough to occupy their attention without sending colonies to Sonora.

OUR NEIGHBOR, THE "GOLDEN ERA."

NOVEMBER 29TH, 1856.

CANNOT the editors of the *Golden Era* secure, upon reasonable terms, the services of the *Herald's* invaluable correspondent on "Mormonism?" If they could by any means secure the aid of his pen, such obsolete stories as those they published last week, under the head of "Mormonism as it is," from the goose-quill of the emasculated Ferris, would never again disgrace their columns. You evince but little taste, gentlemen, in the selection of such stale, thread-bare stories. We feel confident that the inventive brain and unscrupulous pen of "*Amicus Curiæ*," would be of great importance to you in furnishing bright, sparkling and amusing scraps direct from the mint, on Utah and the "Mormons." When our contemporaries become so hard-pushed for extracts on this subject as to be compelled to resurrect such antiquated stuff as that which *dis*-graced the columns of the *Era* last week, and are unable to secure the services of a competent correspondent, they had better give us a call, and we will try and supply them with something more suitable, as we contrive to keep a few items of this kind on hand. To publish articles on "Mormonism" of so old a date as those written by Ferris and wife, in this progressive

age, is an imposition on the public; they require something new, spicy and interesting, mixed with considerable romance, about this ever-advancing system of "Mormonism." From the specimens we have seen of the ability of "*Amicus Curiæ*" in romancing, we should think he would be the very *hombre* to suit our neighbors of the *Era*. As we think the business would suit him and he would be likely to attend to it on reasonable terms, we would suggest the alliance. He can doubtless be found in San Francisco, or vicinity.

ADVANTAGES OF SETTLING IN UTAH.

DECEMBER 13TH, 1856.

In the summer of 1847, the territory of Utah was settled by the Latter-day Saints. From that time until the present, but more particularly since the discovery of the gold mines of California, Utah and the "Mormons" have occupied a very large share of public attention. Isolated from mankind in the centre of this continent, surrounded on all sides by deserts, and located upon the only habitable strip of land for a stretch of two thousand miles, it was but little expected by the world, during the first years of their settlement of Utah, that they would ever occupy any position of importance. The discovery of the gold, and the consequent travel across the plains, brought Utah and her inhabitants into notice; and men began to manifest an increased interest in everything that related to the people and their country. From the knowledge that many have had of the natural resources of Utah, the idea has been freely advanced that she would have to be evacuated. Her wastes have been so uninviting, and her climate so inhospitable, that they have confidently expressed the opinion that the inducements were too weak to cause the people to remain. The superior advantages of California have been lauded to the skies, and at least one attempt has been made, previous to the discovery of gold, to induce the people to move

here *en masse;* the mild climate, the prolific soil and the advantageous position of this country being supposed to abundantly offset every inducement there might be to remain in Utah. But Utah was the choice, within her boundaries was the spot designated, and the great natural advantages of California failed to afford sufficient temptation to cause them to waver. They resolved—and the result has so far proved, wisely resolved—to remain on the spot first selected. And though since that time tales of the discovery of fabulous wealth, exceeding everything before known, and of the development of a vast empire on the lands they might have called theirs, and in the very country which their brothers and sons helped to conquer, have saluted their ears, yet they have never for one moment doubted the wisdom of their decision, and have felt thankful to the Lord for helping them to abide by it.

Wild as the assertion may seem, we have no hesitation in stating that the situation of the people of Utah, at the present time, is far superior to what it would have been, had they, instead of remaining in Utah, moved here. Individual cases are not wanting to prove the truth of this. Many have left there for the land of gold, with the idea of improving their circumstances by the change; but the majority are not so well off to-day, even in a pecuniary point of view, as it is probable they would have been had they remained. This might have been different had it been proper for them to have left Utah, and had their experience been such as to have enabled them to profit by all the advantages afforded in California without being affected by the evils which also abound. But therein lies the difficulty. The lessons of self-denial, virtue, industry and irresistible energy learned by the people of Utah, in consequence of the circumstances in which they have been placed, are necessary for the perfection of a great people. The cold and forbidding climate and sterile soil of New England have developed a people superior, in many respects, to those occupying more favored localities; and the history of our race abounds with similar instances. It was proper, in the wisdom of the Almighty, that the Latter-day Saints should stay in Utah. There was a work to be done and an experience to be gained there, that could not be done nor obtained elsewhere. Already is the wisdom of this design becoming plainly apparent. Noted as California is for rich mines, prolific soil and inviting climate, she is, nevertheless,

not developing a people that can rival those produced by sterile, severe and uninviting Utah. In all the elements of true wealth, prosperity and greatness, Utah is gradually outstripping her more favored sister, and her people are being trained in every quality that must eventually command success. This is visible to every scrutinizing observer at present, and every year will only make it more so.

THE "SUN" ON "MORMONISM."

DECEMBER 13TH, 1856.

IN the *Daily Sun* of yesterday we notice an article on the Pacific Railroad and "Mormonism," in which the writer quotes a portion of the late lecture of Dr. Wosencraft before the Mechanic's Institute of this city, to prove that the Pacific Railroad will have the effect of breaking up the "peculiar institution" of the Latter-day Saints. Dr. Wosencraft is so liberal in his feelings that he thinks the people of California should build a railroad from their State to Salt Lake, in order to accommodate the superfluous female population with a husband each. If they do this, and the women of Utah will not then choose to accept the offer, he thinks he and his fellow-laborers will find consolation for their useless labor in reflecting that they have done their duty! The editor of the *Sun* thinks that Wosencraft's idea is not a bad one, and he gives his opinion that polygamy could not continue to exist in the Territory of Utah, were the isolation in which it now rejoices destroyed, and her population brought into active intercourse with California. The Railroad, he thinks, will accomplish this. Its construction will break up the "infernal system of polygamy," and compel the "Mormons" "to restrain their depravities within due bounds." To us it appears like folly in the extreme for men to seriously discuss such a project as the construction of a railway, with the idea that it will break up the "peculiar institution" of the Latter-day Saints. They do not know the women of Utah, or they would never imagine that they would descend so

low as to take up with their offers. To read the writings of the editor of the *Sun* and Dr. Wosencraft, one would imagine that the women of Utah had been born and brought up slaves, and that they had never known the blessings of liberty. Are they so ignorant that they do not know that the chief element composing the "Mormon" community is American, and that the women of Utah were born and reared free women, and the majority of them as daughters, sisters and mothers of American citizens? The idea of such women being "little better than bond slaves," is simply ridiculous, and no public journalist, who is posted up in the affairs of Utah, and who is aware of the continual stream of travel that is passing to and from that Territory, would advance it, unless it was with a design to misrepresent.

An editor who has so much to say about "Mormon depravity," and their "abominable and infernal system of polygamy," would, it might be thought, make some pretensions to decency and virtue, or would, at least, admit that the women of Utah could derive some benefit from the active intercourse which he wishes commenced between California and Utah. But according to his own statements, which he gives in a boasting tone as though they were something to be proud of, California is a hot-bed where wickedness and bestial crimes flourish to an unparalleled extent. We give his remarks on this subject in his own language:—

"Instances are constantly occurring where we take each other's wives, and so that the Mormon ladies are equally attractive, it is difficult to conceive why their claims should be slighted. It may do for others to play the hypocrite, cover our sins of commission and omission; cloak up and conceal our almost interminable series of murders, robberies, arsons, rapes, seductions and other like fashionable crimes, with the view of deceiving our brethren in the older States, and inducing them to think California a moral and physical paradise; but we will not give our countenance to such gross and iniquitous deception. A residence in this city of five years, the whole time passed in presiding over, or aiding in the responsible duty of public journalist, has failed to convince us of the moral and social purity of this country, although we are pleased to confess that it is gradually mending in some particulars."

Yet, after giving this *inviting* description of California society, he has the effrontery to advocate the construction of a railroad to Utah, for the purpose of bringing that people into "active intercourse" with California! Not satisfied with having California a pandemonium, he must use his influence to inoculate the people of

Utah with the Sodomic virus of California corruptions! We feel thankful that such men as the editor of the *Sun* are comparatively powerless. The weapons of women and weak men—the tongue and the pen—we are willing they should use to their hearts' content; any power greater than this we hope, for their own sakes, they may never obtain. We can assure both the gentlemen alluded to above, in behalf of the women of Utah, that they have not the slightest desire to partake of the liberty (?) they would offer them. They have witnessed the corruptions that abound in the world, and have joyfully made sacrifices to get to Utah, where virtue and chastity are respected. They would rather die in those mountains, than be forced to live amid the corruption and villainy that so plentifully abound in this country. It would be the height of folly for a people enjoying the blessings of peace, union, and almost total immunity from crime, living in a land where the laws are righteously executed, and where the most ample security is afforded for life and property, to think of moving to a land, where, we are informed by a public journalist of five years' standing, wives are being constantly swapped, and an "almost interminable series of murders, robberies, arsons, rapes, seductions and other fashionable crimes," are continually being perpetrated. It is an insult to the good sense of any community to think they would be so senseless as to take up with such an invitation, and we have no doubt they would consider it as such, did they not remember the source whence it comes.

THE FUTURE FATE OF THE RED MAN.

DECEMBER 13TH, 1856.

WERE we to judge by the rapid decrease of the red men during the past, and lay aside the testimony of revelation, we should, probably, decide that their utter extinction was inevitable. Scarcely a month passes away that we are not called upon to record a skirmish or a difficulty, in which they have suffered. In another column will be found an account of a fight between the

Indians in the North and the United States steamer *Massachusetts* in which they suffered considerable loss at the hands of the whites. This is but a repetition of an oft-told tale, and it is of such frequent occurrence that it no longer excites any notice. In alluding to this subject the opinion is frequently expressed that theirs is an inferior race—that nothing can be done to prevent their ultimate destruction, and that they must fade away. So long as our Government and people act upon the idea that nothing can save them, but that they must perish, it is quite likely, if they should continue to maintain their present ascendency, that the Indians would always remain an inferior race up to the day of their final extinction. Ever since the landing of the pilgrims, upwards of two centuries and a quarter ago, this has been the difficulty. The Indian has been treated as an inferior race, and one destined to perish before the advancing tide of civilization. A policy has been adopted, in too many instances, that is calculated to hasten rather than to prevent such a consummation. Oppression, violence and bloodshed have marked the steps of the white man in his intercourse with his untutored neighbor; advantages gained by craft and maintained by force of arms. To all human appearance their extermination as a race seems unavoidable, and, as we have said, without the voice of revelation this, perhaps, would be the conclusion that we also would come to in regard to this people. But having the opportunity of knowing, by the revelations of God, what disposition the Lord finally intends to make of them, we do not have such an idea.

Improbable as it may seem, it is nevertheless true that the Indians—the aborigines of this continent—are not destined to be crowded off the face of the land by the whites; neither will the whites ever witness their utter extermination. In ancient days the Lord made covenants with various individuals in relation to their descendants—that he would bless them, etc., and would not suffer them to perish from the face of the earth, but would remember them in the last days, and would reveal unto them the abundance of peace and truth. Abraham was an illustrious example of this kind. Hence, we see that, notwithstanding the dispersion of the Jews—the recognized seed of Abraham—and their subsequent persecutions, they still exist as a distinct and numerous people, and will continue to exist to fulfill the covenant which

the Lord made with their progenitor Abraham. The Book of Mormon, the record containing the ancient history of America, plainly states that the Lord did also make such a covenant with the ancestors of the present American Indians, and with other holy men who formerly inhabited this continent. They besought the Lord to covenant with them to spare a remnant of their posterity, and to reveal unto them the pure gospel of Jesus, when it should again be restored to the earth. The Lord made known unto them his designs, and they were permitted to behold in vision the circumstances through which their posterity would have to pass. They beheld, and foretold in great simplicity and plainness, the events that have taken place from the peopling of this continent by the whites up to the present time—that the remnant of their seed should be driven, scattered and scourged, and be smitten, slain and cast out by the people who should inhabit this land; but they also beheld, and it was promised with a covenant, that they should not be destroyed. They should be spared, and should come to a knowledge of their fathers, and rejoice in the blessings of the gospel. The nation which was to be the instrument by which they should be afflicted, scourged and hated, (the United States,) was to have a proffer of this gospel, and great blessings were promised them in case of obedience; but if they rejected the profferred boon, and were lifted up in the pride of their hearts above all nations, and were filled with all manner of iniquity and abomination, then the gospel was to be brought unto the Indians, and they were to become a scourge unto their former oppressors—they were to be in their midst "as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and breaketh in pieces, and none can deliver." Instead, therefore, of there being any likelihood of the Indians being exterminated, or meeting the fate many imagine to be inevitable, there is much more danger that the whites themselves will be the people who will experience this fate, or something approximating thereto. The only way they can avoid it, is by receiving and obeying the fulness of the gospel. Yet this they, as a nation, have rejected. Did we not have the illustration before our eyes, it would be incredible that a people could be so utterly blind to their only chance of safety as to reject this great blessing, and rush headlong to destruction.

About twenty-seven years ago, the record containing these prophecies and warnings for the benefit of this nation, was published in their midst, accompanied by an overwhelming amount of evidence. Those who were sufficiently humble to receive it in the proper manner, did not long remain dependent on the testimony of others for its truth. The Lord manifested unto them by his Spirit that it was true, and besides this, many events foretold in the record, which could only have been known and written by a man in possession of the gift of prophecy, have come to pass. But the nation has, so far, turned a deaf ear to it, and if they persist in the course they are at present pursuing, it will be an easy matter to predict what the result will be. This nation has enjoyed great and peculiar blessings; no nation could have been placed in a more advantageous position on earth. Its people could, had they been so disposed, have taught and fostered the aborigines whose lands they have occupied, and placed them in a very superior situation; but they have neglected this duty, and, exulting in their power and strength, have imagined that they could do with the Indians as they pleased, they being the inferior race. The Lord's idea about this, however, does not correspond with theirs. Though their skins be red, yet they are as much the creatures of His workmanship as their whiter neighbors. He has, therefore, instructed his servants to bear a faithful testimony unto this nation in regard to the consequences of this, as well as the other sins of which they are guilty. Because Joseph Smith and his compeers did so, and those who remain still continue to do so, boldly declaring unto the nation what they may look for unless they repent, they are looked upon as their enemies, and men persuade themselves to believe that they would be doing God service by taking their lives. The very men whose counsels, if obeyed, would save the Government from anarchy and ruin, are thought to be indulging in designs inimical to its perpetuity, and are called traitors to its laws!

Now, whether men will receive these warnings in the spirit in which they are given, or not, it will make but little difference in regard to the fulfilment of the covenant and words of the Lord. If this nation would take the proper course, the Almighty would undoubtedly make it the instrument through which His purposes for the elevation of the aborigines should be fulfilled. If they

will not, he will take other means to fulfill them; for they cannot fall to the ground unperformed. It is true, the Indians have been and are bloodthirsty, cruel and savage; have committed many foul wrongs; have caused anguish and terror to fill many a heart; but have they alone been guilty of these things? Their education has favored the development of such qualities and the enactment of such deeds of retaliation for wrongs received. With us it has been different. No white man, with a white man's education, could possibly take the course they have taken, and not violate every principle of conscience and of education. But what does the history of the past reveal? Though giving but an imperfect and one-sided account, it shows that the whites, in their contentions with their savage antagonists, have emulated their deeds of cruelty, and adopted a line of conduct having a direct tendency to highten the feelings of hostility and hate already existing. A spirit of love and philanthropy would dictate the adoption of a different policy to that heretofore practiced toward this people. If our Government would introduce it, and give it its powerful countenance and support, a marked change would speedily be apparent, and the idea would soon be discarded as fallacious, that because of our superiority their ultimate destruction must be inevitable. Let Government try this policy, let it fill the station assigned it by Providence, and act the part of a foster-parent to the poor, benighted Indians, and the query as to what will be their fate would meet with a very different response to that warranted by present appearances. It will under any circumstances; the evidence before us will not admit of doubt on the subject. This race must eventually emerge from their present low and degraded situation, and become a highly cultivated and enlightened people.

A FEW WORDS ON REFORMATION.

DECEMBER 13TH, 1856.

By the arrival of the *Senator*, on Monday evening last, we have received advices from Great Salt Lake City to the 5th ult. All is peace and prosperity in Utah. The reformation so recently commenced, among the people of the different settlements, is still progressing, and those who are desirous of walking humbly and uprightly before the Lord, are taking the course recommended by the First Presidency and the home missionaries. Judging by the tone of the letters we have received and the missionary reports published in the *Deseret News*, the Spirit of the Lord is being poured out in greater abundance than it ever has been since the organization of the Church. The teachings of the priesthood are attended with greater power, and they are of a nature calculated to prepare the people for the more perfect observance of the celestial law, and the more full enjoyment of the blessings which it bestows. The meek and humble are rejoicing in these principles, and in the strictness with which the word of the Lord is proclaimed; they fully realize the necessity of a reformation and have entered into it with all their hearts. Those who can see no reason for such a movement, who think they are all right, and that they are sufficiently holy and pure, will find, after a little, that the laws of the Lord are too strict for them, and they will feel like seeking a more congenial abiding place. This will be one of the consequences of the present teachings in Utah, and the territory will be apt to be thoroughly purged of all those who do not feel like giving heed to the counsel and instructions of those who are set as watchmen over the people. We are satisfied that the spirit of this reformation will be felt by the saints in all lands, and there will be an increase of power and the gifts and blessings of God to an extent never before realized by the Church. The saints need to be stirred up to their duties, or they would fall asleep and neglect to enjoy the Spirit and live up to the privileges which are within their reach. The time is but short in which the Work, which the prophets have foretold, is to be accomplished; and if we wish to be the instruments in accomplishing it, we must

exert every faculty to keep pace with the onward progress of this Work, and enjoy the Spirit of the Lord more and more every day of our lives. We trust that the elders and saints scattered throughout this country will commence, in the spirit the saints have in Utah, to endeavor to live their religion more closely and to enjoy the Holy Spirit in greater abundance than they have been in the habit of doing. As fast as opportunity offers, let all who are sincerely desirous of keeping the commandments of God more perfectly, go forward with broken and contrite hearts and renew their covenants in the waters of baptism, repenting of all their sins and follies, and calling upon the Lord for the aid of his Spirit to enable them to walk humbly and meekly before him. If they will do this in a proper manner, and continue to cherish this feeling, they will be blessed with the gifts of the Spirit in great abundance, and their peace and joy will exceed anything they ever before knew.

All who will examine their own hearts will see the wisdom and propriety of a move of this kind. They will see that the Spirit of the Lord has not been enjoyed, nor the gifts which accompany its presence, to the extent they would be had they been living up to all the precepts of their religion. If we do not enjoy these blessings, we are as though we had not embraced the gospel, and it is necessary that we should repent and bow ourselves down in the depths of humility and renew our covenants, that we may obtain that Spirit which the Lord bestows upon those who are truly penitent. Where it is present, love and joy that are unspeakable will abound; and those who possess it, instead of being filled with ideas of self-righteousness, will realize their own unworthiness and the great need there is of humility and watchfulness to retain it continually with them. Where it is not present there is but slight inducement to endure the obloquy attendant upon the name of "Mormon" and the profession of the hated doctrines of "Mormonism;" indeed, those destitute of it cannot, by any possible means, long endure; for the Work will cease to have any attractions for them, and they will turn their attention elsewhere. If the saints have any love for the truth, any desire to maintain their connection with the work of God and to attain unto exaltation in his kingdom, they will cherish the Holy Spirit in their hearts, and seek by proper means to increase

it. By taking this course they will be prepared for the revelation of every principle and doctrine in the proper time, and will not be left to wander in doubt or darkness in relation to the purposes of the Lord.

CHARACTERISTICS OF THE TRUTH.

DECEMBER 20TH, 1856.

If men were to judge of the doctrines of what is termed "Mormonism" by the reputation its teachers and professors bear, they would never be disposed to give it the slightest attention. Who ever heard of a Latter-day Saint of whom the world had nothing to say in reproach? Throughout our experience we never yet have met with such a one. To those who are unacquainted with the operations of "Mormonism," (that is, truth) upon the human mind, this may seem strange; but, if such individuals will but watch the effects that follow its preaching, they will be convinced that it is an absolute impossibility to find an individual, a professor of these doctrines, with whom there will not be some fault found. This peculiarity is not altogether confined to those who have embraced the doctrines of "Mormonism"—it also attends all those who manifest any disposition to investigate them. When an individual commences an investigation of this kind, he begins to test the strength and depth of the love of his friends and relatives to a greater extent than he could by any other means. Though he may have been universally respected and beloved up to that time, and his character held up as a model of integrity and honor, he will soon find that all his former good deeds and virtues will be forgotten, if he persist in his determination to investigate and obey "Mormonism." He will be shunned by his relatives, ridiculed by his friends and called a fool by those who may hear of the course he is taking. And when it becomes fully known that he has embraced the doctrines and become a Latter-day Saint, he will be looked upon by a great many as an outlaw, a man that

has forfeited all claim to the rights and privileges which his fellow-citizens enjoy, and which were his previous to the change in his views and belief. This would be too strange to be credited were it unsupported by evidence. It is, however, the experience of every Latter-day Saint, and any person who will observe the effect that the advocacy of the principles of "Mormonism" has upon the community by whom he is surrounded, will also be forced to admit that it is the case.

These feelings have not been confined to the Latter-day Saints as individuals, but have been extended to them as a people, until men have almost persuaded themselves to believe that they were conferring a great favor by permitting them to exist on the earth! A stranger, to hear the current ideas on this subject at the present time, might be led to suppose that these feelings of antipathy and hatred had been engendered since the publication of the doctrine of polygamy as a portion of our belief. The "licentiousness" of this doctrine is spoken of with such feigned abhorrence, and there is so little said about the other principles of our belief, that it might be imagined by a casual observer that *it* was the only thing that excited persecution and opposition, and that were it not a portion of our system, "Mormonism" would find but few objectors. But this is not the case. There is no more opposition to-day to "Mormonism" with polygamy incorporated as a principle of its belief, than there was a few years ago to "Mormonism" when polygamy was unknown and unpracticed. There were other principles that we believed and taught then that were equally as objectionable as polygamy is now. New revelation, the ministration of angels and the miraculous gifts and graces attendant upon the gospel, excited as bitter opposition at one time as this very objectionable principle does now; and those who, impressed by the agreement of those doctrines with the teachings of the Scriptures, went forward and embraced and contended for them, had as strong a stream of persecution and ridicule to meet as they have at present.

Though the assaults of our enemies have been ostensibly directed against one or two prominent points of our belief, and they have been more particularly harped upon to excite the prejudices of the people, yet were they out of the way, objections would still be found and a feeling manifested to condemn what might remain.

Truth will always be objectionable and unpalatable to the world; it is truth that arouses opposition. "Mormonism" is truth. It was as much truth twenty-six years ago as it is to-day; consequently, was as well calculated to call down the indignation of those who were destitute of the love of the truth then as now. It will be no more likely to produce feelings of opposition and hatred in the bosoms of mankind years hence, when principles yet unrevealed are brought to light, than it does at the present time, or than it did in the beginning. Its opposers did all in their power to arrest its further progress then, they are doing so now and we expect they will always do so, so long as any of that class remain on the earth. We always expect to see it opposed and hated to a certain extent, while the earth contains an inhabitant that is not disposed to receive it in the love thereof. We have been frequently told by different individuals that, if it were not for our belief in polygamy, they would be Latter-day Saints. The other principles they could not object to, as they were perfectly reasonable and consistent; but polygamy was a little too much for them to swallow. Such persons deceive themselves. Polygamy is not in reality the objection. If polygamy were yet unrevealed, there would be something else equally objectionable to their minds, and they would still have an excuse for not receiving the truth. We expect ere long, though it may be but little expected at the present time, that polygamy will be looked upon with comparative favor by many who now think it a very unreasonable principle, and there will be some other doctrine that will take its place as a stumbling block for those who are not honest at heart and not disposed to take the course the Lord has recommended by which to obtain a knowledge of His gospel. We have only to reflect upon what is past to be convinced of this.

Jesus, when upon the earth, gave his disciples certain signs by which they might know that they were blessed and accepted of him. They were, that men should hate them, should separate them from their company, and should, in killing them, think they were doing God service. These were to be the characteristics which should attend the revelation of the truth and its proclamation by them to the world. So long as human nature remains the same, and Satan retains any power over the hearts of the children of men, we may rest assured that these will be the characteristics

which will attend the revelation of truth in their midst. A people to whom truth is not being revealed will not be attended by these characteristics. For these characteristics, therefore, to attend the people of God, it is necessary that there should be a continual revelation of principles of truth—and they will be principles, too, which will come so much in contact with the prejudices of the people that they will think that whosoever killeth the men who believe, teach and practice them, will be doing God service. What may the world, then, expect from the Latter-day Saints? And what may the Latter-day Saints, and those who are disposed to believe their doctrines, expect from the world? If we may be allowed to judge, the world may make their calculation on having their ideas of propriety and their feelings and prejudices rudely shocked by the doctrines and practices of the Latter-day Saints, and the shock will not be caused by polygamy alone, but will be by other doctrines and practices that will, from time to time, be revealed and commanded, which will come so directly in contact with their most cherished notions, that feelings of hatred, and desires "to separate them from their company" will be produced. If this should not be the case, by what means, we would ask, is that principle of antagonism to be aroused which will resort to murder as a means to do God service?

The Latter-day Saints may, with great certainty, calculate that persecution, hatred and murderous intentions will be manifested by the world towards them, if they persevere in their pursuit after, and obedience to the truth. This they may reckon upon with safety. And if they do not experience it, they will have excellent cause to think they are not living up to the principles of the gospel of Jesus Christ. Those who are investigating will speedily begin to experience these same consequences. If they should continue their investigations and obey the truth as they learn it, they will not be long in finding out the meaning of the words of Jesus, where he says, that he came not to send peace on the earth, but a sword; and that variance by his coming should be introduced between parents and children, brethren and sisters: and also where he intimates that he that setteth any value on his own life cannot be his disciple. These were the consequences which Jesus taught his disciples would follow their obedience and continued adherence to his gospel; and they have

been the consequences experienced also by his disciples in these days. It should not, therefore, be a source of surprise to any person that the Latter-day Saints are reproached, hated and separated from the company of the rest of mankind, or that they should be slain by men who imagine they are doing God service by such acts, or that editors and others should say that they ought to be wiped out at once as a foul blot on humanity: neither should the inquirer after truth be startled if persons who have made great professions of friendship shun his company, and become his enemies; for they are the signs which invariably accompany the truth, and which assist the inquirer in discerning it.

"MORMONISM" IN THE SANDWICH ISLANDS.

DECEMBER 6TH, 1856.

"THE Mormons are preaching their accursed doctrines in the Sandwich Islands, of all places in the world needing the prevalence of just the opposite principles of social conduct. The great obstacle in the way of civilization in that quarter has always been the strong tendency of the people to licentiousness. It has been in some measure surmounted, and might soon be fully overcome, but for the advent of this new *ism* into that region. The propagators of such a monstrous evil as Mormonism would be in the Islands—emerging as they are from a semi-civilized condition, and after so many years of patient labor on the part of the better classes of the natives to advance the general welfare,—*ought to be hung up, like pirates.*"

The above is an editorial item from the columns of a Sacramento paper, (the *California American*) of Saturday last, and is strikingly indicative of the spirit of murder and bloodshed which dwells in the breasts of many who hold themselves up as guides of public opinion, and teachers of virtue, good order and peace. Every honest, peaceable and upright man must be disgusted with such sentiments, and cannot but execrate the spirit that would dictate their utterance. Men that will permit themselves to be actuated by such feelings, are unworthy of the society of their fellow-men, and should be shunned as enemies of their race. Had

they lived in the days of Christ they would have been in the crowd who cried, "crucify him, crucify him;" or, had they been present at the execution of Stephen, they would doubtless have rubbed their hands in glee, should they have lacked the courage to throw the stones. Such men filled the cells of the Inquisition with victims, and caused the streets of Paris to flow with the blood of those who dared to think differently from themselves; and, had they the power to-day, they would have another St. Bartholomew and the Latter-day Saints as their victims. If the Latter-day Saints are preaching "accursed doctrines" on the Sandwich Islands, they are preaching "accursed doctrines" in California; for we preach but the one doctrine wherever we go. And as, in the opinion of the editors of the *California American*, the penalty for propagating "Mormonism" there should be "*to be hung up like pirates*," if they would but express their feelings, they would advocate the visitation of the same penalty upon its propagators here; and, as its believers all become propagators the moment they become acquainted with it, the hanging process would have to be extended to every member of the society throughout the earth! Are the editors of the *California American* prepared for such a consummation?

We had the honor to be one of the first propagators of "Mormonism" on the Sandwich Islands, and we were the first individual who preached, what the editors of the *California American* are pleased to term, the "accursed doctrines" of "Mormonism" to those Islanders in their own language; before they go, therefore, to those lands to execute the sanguinary vengeance they have decreed against the "Mormons," they had better commence with us, as we have not only been "guilty" of propagating "Mormonism" there, but are also engaged in the same delightful occupation here, and, the Lord being our helper, intend to follow the business for the remainder of our life and throughout the endless ages of eternity. Before they commence, however, they had better weigh well the consequences of such a movement, and be prepared to meet them, as the shedding of the blood of one Latter-day Saint will be the seed from which such an abundant harvest will be raised that the extirpation of their system would be impossible. We know that the doctrines taught, both on the Islands and here, and, in fact, throughout the world by the

"Mormons," are not "accursed," only in the estimation of Satan and his agents; neither is their system "a monstrous evil." As we have been a propagator of these doctrines there, it is but reasonable to suppose that we have a little knowledge on this subject. The people were, and are now, being taught to believe on Jesus Christ, the Son of God, with all their hearts; do the editors of the *California American* think this an accursed doctrine? They have been taught to repent of their sins and forsake them; do they imagine this to be an accursed doctrine? They have been shown that baptism for the remission of sins was necessary; is this what they would phrase an accursed doctrine? They have also been exhorted to walk uprightly, to deal justly and to forsake and abhor everything licentious or corrupt; do they term these doctrines accursed? These are the doctrines taught by the Latter-day Saints to the Sandwich Islanders, Californians and people of every land for their obedience, and every doctrine antagonistic to these *is not* "Mormonism." The *American* says truly, that "the great obstacle in the way of civilization in that quarter has always been the great tendency of the people to licentiousness;" but the writer betrays great ignorance, when he says that "it has been in some measure surmounted, and might soon be fully overcome, but for the advent of this new *ism* into that region," as every person who is in the least acquainted with the history of those islands knows, that licentiousness, instead of being in some measure surmounted, has increased to an alarming extent since the first attempts of the Protestant missionaries to civilize them. The evil practices which the people of those islands indulged in before the advent of the missionaries were very bad; but, since their appearance there, the old licentiousness has manifested itself in new and more dreadful forms. Repressed in one direction, by the well-meant but ill-advised and unwise measures of the missionaries, it has broken out in other directions, and we do not assert too much when we say, that the depopulation of the Islands is inevitable, unless "Mormonism" be obeyed; and if it should be obeyed, the effects produced by obedience to it in Utah and elsewhere will be produced there—industry, good order and virtue will increase on all hands.

It is a poor plan, and a very great evidence of weakness for men to recommend the *hangman's rope* as an argument to arrest

the progress of "Mormonism." Though very potent in its way, it is not very apt to show men their errors, or to cause men of firmness to abjure them. Such an *argument* in the hands of tyrants and despots may be a terror to slaves and sycophants; but when used by an American editor towards freemen, the only feelings it gives rise to, are those of pity and contempt for the man who would so far forget himself as to use them.

"CALIFORNIA AMERICAN" ON "MORMONISM."

DECEMBER 20TH, 1856.

In our issue of the 6th instant we re-published an item from the editorial columns of the *California American* of Scaramento, headed "Mormonism in the Sandwich Islands," in which it was stated by the editor of that paper that the propagators of "Mormonism" on those islands "*ought to be hung up like pirates.*" In our comments upon the article we expressed our unqualified condemnation of the spirit and sentiment which it contained, remarking that if hanging *ought* to be the penalty for preaching "Mormonism" there, we were equally liable here, as "Mormonism" was the same wherever taught. The editor of the *American*, in another article on this subject in last week's paper, states that the item in question was the result of a momentary burst of indignation, and that he would not wish to be understood as being literally in favor of publicly executing "Mormon" preachers. He then delivers his opinion on the benefits of free toleration of religious opinions etc., and what he would do for the "Mormons" had he the power to control "our national legislation"—that he would restrain the hand of destruction aimed at the Latter-day Saints, not for their sake, but for the sake of the country. So far he attempts to qualify the language of the paragraph in question. But he has no sooner finished his qualifying remarks than he says that, could it be done with safety to the principle of free toleration, the propagators of a system like that of "Mormonism,"

"*ought* to be hung up, every one of them, as the common enemies of mankind." And again, he says that they are "a foul blot upon humanity which ought at once to be wiped out." Was it another "burst of indignation" that called forth these last sentiments? We suppose that we must set it down as such, and consider the "language somewhat exaggerated," as there is so little difference between these sentiments and the sentiments of the paragraph which he has attempted to qualify, and which he says was the result of a momentary burst of indignation and contained language somewhat exaggerated, that we can scarcely detect any difference. We are pleased that the editor has informed us that he is subject to such fits when he reads anything about the progress of "Mormonism," as we shall be able, hereafter, to overlook any "exaggerated language" that he may indulge in when treating upon this subject.

Still under the influence of this "burst of indignation," however, he goes on indulging in some very vulgar and ungentlemanly language towards ourself, giving us his opinion of "Mormons" in general and ourself in particular, informing us what he would do with us were he *hangman*—that if that were his business, he would consider us a fit subject for his attention—all of which, after the explanation he has given, we conclude to be the unmeaning, exaggerated ravings of a man who has a strange habit, whenever the progress of "Mormonism" is alluded to, of writing about hanging men up like pirates, when in reality he does not wish to be so understood! Not being subject to "momentary bursts of indignation," nor being in the habit of dealing in "exaggeration," we confess that we cannot compete with the editor of the *American* in the use of low, abusive and ungentlemanly epithets. In this he excels us. His past education and experience have given him such ready command of ribaldry that we must for ever despair of being able to emulate him. Our sense of self-respect and neighborly courtesy, if nothing else, would forbid the attempt. But as the editor of the *American* is probably not aware of the fact, that slang and abuse do not pass among sensible and well bred people for argument and ability, we take the pains to enlighten him, and to inform him, also, that the use of such terms as *lying hypocrite—miserable fanatic—impostor—filthy monstrosity—foul superstition*, etc., only betrays a mean and ignoble spirit that,

by its proficiency in vulgarity, would endeavor to hide its lack of sense. He is of the opinion that the Latter-day Saints expect to thrive on persecution, and that they would delight in getting into controversies with respectable newspapers; insinuating, of course, that he is *respectable!* and that we ought to submit quietly and resignedly to any insults or abuse to which he may give vent whenever he is seized with one of his "bursts of indignation." That is the idea conveyed throughout his whole article. He has said the "Mormons ought to be *hung* up like pirates." We have had the temerity to condemn the sentiment, though uttered by the editor of the *California American!* and because we have done this we must be bespattered by the filthy emanations of the brain and pen of a man who calls himself *respectable*. Now, we wish the editor of the *American* to distinctly understand that, whenever he shall so far forget himself as to give utterance to a sentiment similar to that with which we found fault, and which he attempted to qualify, we shall unhesitatingly condemn and expose it. We do not seek either persecution or controversy; but if they are to be the consequences of our condemning odious, tyrannical and unrighteous sentiments, let them come, and we will do our best to prepare for them. We have been educated to believe that we have an equal right, with every other citizen of this Republic, to express our dissent to everything arbitrary and intolerant, and the fact that we are a Latter-day Saint will never hinder us from exercising it. The religious tolerance of which he speaks, and under which he says we have sought protection, is not a *privilege* granted unto us, neither is it anything for which we should be thankful to him or any other man; it is our inalienable *right*—our birthright—bestowed upon us by the Deity himself, and though we may be deprived of it by despots, it is still a right for which we shall ever contend.

TRIALS OF THE PEOPLE OF GOD.

DECEMBER 27TH, 1856.

THE people of God are tried and proved in various ways in their progress towards perfection. It is necessary they should be, that they may thoroughly know themselves and be known also by the Lord and their brethren. Until they have been effectually tried in all things they cannot dwell in the presence and glory of God. We may expect that the Lord will have a chosen and a tried people—a people of whom he can say like he did of Abraham,—that he knows them, that they will keep the way of the Lord, to do justice and judgment. The great variety of circumstances through which the Church of Jesus Christ of Latter-day Saints has passed, have been eminently calculated to prove their integrity. The circumstances have been so varied, and everyone who has kept the faith and been true to the demands made upon him, has been placed in so many positions, that all have been enabled to get a better insight into their own character than they could have obtained under any other circumstances. The Lord has had the opportunity of trying them, and proving whether they would serve him at all times and in all places, or not. That the road is narrow in which He would lead them, and that there are but few who will travel therein, has been already plainly proved by the history of this Church, and scarcely a day passes in which we do not have other illustrations of it. That all can walk therein, if they be so disposed, is very evident. There are no circumstances or positions in which they may be placed that would be irksome or unbearable to them or from which they would shrink when duty called, if they would but seek that aid and succor that have been promised. With it to assist, they may emerge triumphantly from every trial, and prove themselves more worthy of the exaltation reserved for the faithful. Many who, to every appearance, in the commencement, were destined to run well the race set before them and endure the trials which they would be likely to meet, have neglected to secure the help needed to assist them in their warfare, and have wandered from the path and been lost, and are no longer numbered with the Church of

the Lamb. Individuals who do not adopt the plan recommended to secure this highly necessary assistance, are sure to have trials; they cannot avoid them. Their trials increase in proportion to their weaknesses and vulnerable spots, and as these weaknesses can only be fortified and made strong and invulnerable by the Spirit of the Lord—the only real source of strength—those who do not have it continually with them must be liable at any moment to be overcome. They may pass unscathed through a few severe ordeals, but if they continue in their neglect to obtain more aid from the Spirit and have it increase within them, they will rapidly decrease in strength, until they will become so weak that the merest trifle will be a stumbling-block sufficient to divert them from the track. There is scarcely a position in which men can be placed that will not prove a trial, or, it may be, the downfall of persons who are not living up to the requirements of their religion and enjoying the privileges which it bestows. Prosperity or adversity; success in business and consequent increase of wealth, or disastrous ventures and attendant disappointment; too much favor shown them or too little; too often sent on missions or not often enough,—each in their respective turn prove trials, and they are so difficult to be overcome by persons in that condition, that those called upon to pass through them are frequently unequal to the task and succumb before them. Humoring the whims and desires of persons in the situation we allude to, may keep them for awhile among the people of God; but as men cannot be humored in their notions when they conflict with the mind of the Lord, the time arrives, sooner or later, when they become offended and turn away, determined that they will not endure it. Were they under the right influence, however, they would perceive in a moment that, with their limited amount of knowledge, it would be very foolish for them to dictate what would be right and what would not, and they would not hesitate to sacrifice their own whims and notions and conform to the expressed mind of the All-Wise Supreme, with the assurance that it would be all right and for their exaltation eventually. When men are diligent in keeping the commandments of the Lord and filled and led by his Spirit, they are prepared for every circumstance, and the trials they may have to contend with are easily overcome; they prove beneficial to the individual enduring them, and prepare him for

the reception and enjoyment of greater blessings. In adversity or prosperity, success or disaster, exalted in favor or neglected and forgotten, on missions abroad or attending to business at home, they feel that all is right, and that if they do what the Lord requires, he will overrule it for their good. If they should be sent among the Indians, the Sandwich Islanders, or amongst the most enlightened of mankind to perform any labor, they will go cheerfully, with the knowledge that it cannot but result in a blessing to them. This submission to the will of God, is required by him of his people. It is the lesson he wishes to teach them; and until He is satisfied they have learned it, they may expect to be tried and proved. When it is learned, there will be none who will be overthrown—as we hear a late missionary to the Sandwich Islands was—because England or France was not the field of labor assigned them, but they will joyfully acquiesce in everything the Lord may suggest.

HATRED OF THOSE WHO FORSAKE THE TRUTH.

DECEMBER 27TH, 1856.

In our leading article last week, we alluded, in a brief manner, to a few of the characteristics which attend the revelation of truth to the servants of God and its proclamation by them to the world. These characteristics, we proved by the words of Jesus, were to be so inseparably connected with the truth, that whoever believed and obeyed it would be accompanied thereby. They were to be hated and separated from the company of the rest of mankind, their names cast out as evil, and their lives taken from the earth by those who neither loved nor received the truth, with the idea that in killing them they would be doing God service. These feelings of hatred and desire to murder, have ever been manifested when the gospel of Jesus has been presented in its purity to man for his acceptance. The more the people are disposed to receive it and live up to its principles, the greater is the

opposition with which they have to contend. At such times it seems as though all the powers of earth and hell are aroused and united in their determination to thwart its further progress, and there is nothing too degrading or criminal for them to leave unattempted to accomplish their desires. Eighteen centuries have elapsed since these feelings were exhibited to their full extent on the Asiatic continent. Then the Son of God and his disciples proclaimed the truth in power and plainness, and we look back with wonder to the effects which it produced upon their cotemporaries. It seems strange that men should manifest such antipathy and hatred towards such an adorable character as Jesus, or that a man could be found so dead to everything virtuous and honorable as to betray him. Yet it was done. Because he loved the truth preeminently, and made it the business of his life to teach and enforce it upon mankind, the great enemy of truth exerted all his power and marshaled all his forces to remove him from the field of so much usefulness. He was successful in seducing one who had partaken of the blessings attendant upon Jesus' advent on the earth—one who had been on terms of the most familiar confidence with his Lord, who had the most abundant opportunities of witnessing the purity of his conversation and actions. This individual became filled with the same spirit as the being to whose seductive whisperings he gave heed, and his actions proved that he was the apt imitator of one who was a liar and a murderer from the beginning.

The instruments most effective in the hands of Satan in carrying out his designs, are those who, having enjoyed the truth and the spirit which accompanies it, take a course to stifle its increase and abandon themselves to do evil. They can enter more devotedly into his feelings and wishes than strangers to the truth and its influences, because they follow in his footsteps. Satan was at one time in the possession of truth, and, doubtless, rejoiced in the sunshine of God's favor; but having taken a course to forfeit his claim to this glory, and to check the further development of truth in himself, he became wholly abandoned to evil, and has since sought with all his power to deprive others of that which he himself cannot enjoy. The intensity with which his followers exhibit this same hatred to the truth and its believers, is in proportion to the progress they have made in its knowledge, and the extent to

which they abandon themselves to the influences which he exercises. Every apostate from the truth, Judas-like, indulges in this same feeling; and the hatred which they bear to the principles they once rejoiced in and its believers, their former brethren, is varied in intensity by the progress they made in the knowledge of truth when they loved it, and the extent to which they abandon themselves to the influence which their master exercises. Men of this class, as we learn by the Scriptures, were the most active opponents of the truth and its advocates in ancient days, and we know by personal experience that they are the most bitter, unrelenting and bloodthirsty enemies they have at the present time. This is a natural consequence of the influence to which they give heed. They quench the Spirit of the Lord and it deserts them, and they become fully possessed with the Evil One, and then, like their master, nothing will satiate them but the blood of the just. Like the gospel in ancient days, "Mormonism" draws out these feelings in a man at the present time. Satan, realizing that its prosperity and triumph are his decrease and downfall, commenced his labors with zeal the moment it made its appearance on the earth. Every characteristic that was witnessed among men when truth was preached in the days of Jesus, has been experienced by the believers in truth at the present day. Satan reasserted his ancient power over the hearts of all those that loved not the truth, and they began to hate those that would obey it, to speak all manner of evil about them falsely, to separate them from their company and to thirst for their blood as eagerly in this century as they did in the first. Being himself an apostate from the truth, and the arch-enemy of the Lord, and not having repented of his treason and rebellion, he is as ready to-day to induce men to shake off their allegiance to the truth and to become apostates and harbor the same embittered hostility in which he delights, as he was in the beginning. But to other systems than the truth he does not have this hatred, neither do those who, becoming tired of them, forsake them.

When a man obeys the truth, or the gospel of Jesus Christ, which comprehends all truth, he receives a spirit of light and intelligence, of peace and joy; he has a foretaste, as it were, of heaven. If he cherish it, it will increase within him and continually afford him the purest happiness, will fill him with peace and

good-will to men and gradually lead him into all truth. But if he grieve and quench it after having once enjoyed it, it will decrease within him, until he will be entirely destitute of it, and a prey to exactly the opposite feelings to those produced by its presence. He will hate the truth as strongly as he formerly loved it, and he will wonder how he could ever see anything about it that was lovely or attractive. Hence, Satan does not have the power over men who never knew the truth that he does over those who apostatize therefrom. The popular sects of the day are forsaken or joined at pleasure, and there is so little difference between the feelings and the spirit enjoyed by professors or non-professors that they jog along together harmoniously. Were they of God, however, this would not be the case, because He would, most assuredly, bestow his Spirit upon those who kept his commandments and had a name among his people, and withdraw it from those who refused to regard his laws and had no connection with those who did. Under such circumstances the two powers would strive with man to-day as much they ever did in the world; and their influence upon him would be as visible in the fruits produced as at any previous time. Those who clung to the truth and possessed the Spirit of the Lord would approximate to the likeness of the Almighty in every thing good and holy; while those who did not and gave heed to the whisperings of the Evil One, would resemble the being of whose spirit and influence they partook. This is also a peculiarity, among the many which might be mentioned, that will enable the inquirer to discern the truth and the people of God who hold it. If he should see a system about which there is but little said in reproach by non-professors,—a system whose advocates and followers are not despised and hated, whose names are not cast out as evil and who are not separated by their fellows from their company, he may safely conclude, (unless, indeed, the thousand years be ushered in during which Satan is to be bound) that such a system cannot be the truth, neither can its followers be the people of God. For truth will not only have all these peculiarities, but it will also be characterized by the malignant, deadly and devilish enmity of those who were its adherents, but have become apostate to its principles. If this be a characteristic of the truth, then, (and it undeniably is such) men should not be surprised at finding "Mormonism" decried and opposed by

apostates at the present time. In doing this they but take the course which their file leader, the arch-apostate Lucifer, has already taken, and their fruit is an evidence that they are actuated by the same spirit. If apostates from "Mormonism" should not hate it, rail against it, and do all in their power to tear it down, they would not act towards it as apostates from the truth ever have done, and there would be room for inquiry. We feel grateful to the Lord, however, that "Mormonism" is accompanied by all these evidences of its truth—that we are hated and evil spoken of falsely, that we are thought unworthy the company of those who love not the truth, and that men who choose iniquity and are determined to do wrong cannot long remain in the Church of God. The opposition of Satan and his followers, can not, we know, retard the progress and completion of the work of God; it will roll forth, and He will cause the opposition with which it may have to contend to push it more rapidly forward.

"MORMONISM."—ERRONEOUS CALCULATIONS.

JANUARY 3RD, 1857.

"THERE are two rocks upon which, so far as one may predict any thing on such a matter, Mormonism will probably strike and fall to pieces. The one is the fusion of spiritual and temporal arrangements; the other, polygamy. It is perfectly clear that in the long run a Jesuit Paraguay on the borders of California, and in the neighborhood of San Francisco, does not contain within itself the elements of endurance. Now, if we have been rightly informed, and our information we freely admit is most imperfect, the spiritual leaders or elders of the Mormon sect are as absolute on all municipal and civil as upon doctrinal points. They seem to have established arrangements of the nature of Socialism, to which their disciples are bound strictly to conform. In a remote wilderness, as long as the reins of government are held in a firm and vigorous hand, such arrangements may last for a while; but failing the two conditions of isolation and competent leadership, they must speedily fall to the ground. Socialism won't do; and theocracy, as administered by human beings, won't do; mankind have decided those two points at least. With regard to polygamy the same condition of isolation is required. As long as women are removed from the pure influences of the public opinion of their own sex it is conceivable that

they should acquiesce in polygamy, but not a moment longer. Polygamy is not forbidden by the letter of the Bible; it is idle to fight the point upon a false issue. The custom has been banished from among Christian nations mainly because it is diametrically opposed to the spirit of Christianity, which recognizes in woman the friend and equal of man, and his coheir of immortality."

The above is an extract from an editorial of the London *Times* on "Mormonism." Like many others who give their views on this subject, the writer does not admit for a moment the probability of "Mormonism" being true. It is a foregone conclusion with him that it is false; and, therefore, he looks with all certainty for its dissolution. Were it, as he supposes, a system of knavery and imposture, then his predictions, arguments and views might prove perfectly correct; but the *truth* of "Mormonism" has ever proved an insurmountable obstacle in the way of the fulfilment of all the evil predictions made by individuals who have imagined it to be a delusion. This writer ventures to predict that the fusion of spiritual and temporal arrangements and polygamy, are the two rocks upon which "Mormonism" will strike and fall to pieces. As we have already intimated, if "Mormonism" were false, this might prove a true prediction. But as it is truth, in what light shall we view these arrangements which the *Times* thinks will prove rocks in the way of the onward progress of "Mormonism"? If we were to speak the feelings of our heart, and the feelings also of every Latter-day Saint who has ever given these subjects a thought, they would be that, were it possible to divest "Mormonism" of these peculiarities, it would cease to be the system authorized and upheld by Supreme power, and would, therefore, speedily fall to the ground. Let men reflect a moment on the position assumed by the Latter-day Saints. They profess to be sent of God, and endowed with the same priesthood and power as the ancient prophets. Could they hold or exercise this, and not have authority to meddle with municipal and civil as much as doctrinal points? Is there less wisdom, less farsightedness or penetration needed to give instruction on spiritual than on temporal subjects? To make this admission would be to give a superior importance to affairs of the body over those of the spirit. We do not now remember an instance of a man holding the power and authority claimed by the Latter-day Saints, who failed to exercise it, on every occasion when necessity demanded, in municipal

and civil affairs, as much as on doctrinal points or affairs pertaining to the spiritual improvement and salvation of mankind. As this writer admits in regard to polygamy, so with the fusion of spiritual and temporal arrangements, it is not forbidden by the letter of the Bible, but is on the contrary upheld throughout the entire history of God's dealings with man. There certainly would be great cause to apprehend danger from a fusion of spiritual and temporal arrangements by an illegitimate priesthood, a priesthood unauthorized by God. To permit men who acted in it to have the power to intermeddle with municipal, civil and spiritual affairs, would undoubtedly prove disastrous to the people for whom they acted. It would be injurious for such individuals to have power of any description, either spiritual or temporal, as priestcraft would very likely be introduced and exercised. But when men are selected by the Almighty and made the recipients of his priesthood, enlightened and taught by his Spirit, they have power and wisdom to act in spiritual affairs; and as temporal affairs require no greater amount of intelligence and authority, they can, of course, with all propriety, act in them also whenever necessity may demand.

Such arrangements, he thinks, may last for a while, should isolation and competent leadership be secured; but, failing these, they must fall to the ground. Competent leadership is unavoidable in "Mormonism." It being a system established by the Almighty, those upon whom the burthen of leading and managing its affairs devolve, will be men selected by Him for this purpose; they cannot, therefore, be incompetent. No combination of fortuitous circumstances, independently of the overruling providence of the Lord, will ever place the reins of government in the hands of men unsuited to the position. Hence, the supposition that the leadership will ever be in other than firm and vigorous hands, is groundless. Neither is isolation so necessary a condition to the increase and perpetuity of "Mormonism" that it must fall to pieces when brought in contact with other influences. Bringing it in contact with other systems and influences, only has the tendency to show its superiority over everything extant. Isolation, however, is favorable at present; not that it is needed to perfect "Mormonism" or to experiment on the applicability of any of its doctrines and principles, but to develop and perfect the people

who believe it, and to teach them the great necessity of living up to its requirements. Had he made as broad an admission in relation to polygamy as he would have been warranted in doing, he would not only have said that it was not contrary to the letter of the Bible, but that it was strictly in accordance therewith. His admission, however, as it stands, is sufficient to destroy the force of his assertion, that women would not acquiesce in polygamy if they were not isolated and removed from the influences of the public opinion of their own sex. The Biblical evidences in its favor, are sufficient with those who have any faith in that record, to outweigh all the influences of public opinion of their own sex. Though the women of Utah have been isolated, yet they carried with them traditions and prejudices which would have been equally as potent as the influences of the public opinion of their own sex in deterring them from submitting to polygamy, had not the doctrine been true. And being true and eminently Biblical, it cannot, as he thinks, be diametrically opposed to the spirit of Christianity.

The Latter-day Saints, in the proclamation of their doctrines, have been exceedingly fortunate in having them correspond exactly with the principles of truth revealed to the ancients. Many of the principles, were they taught and practiced by those who had no authority to thus act, would, doubtless, prove rocks upon which they would split; but "Mormonism" ought not to be so judged. Men suffer themselves to be deceived when they hazard assertions respecting it, based upon the experience of other communities and their want of success in carrying out principles and plans analagous to those adopted by the Latter-day Saints. The great difference between such bodies and the "Mormons" is, that the latter have the authority to believe and act as they do, and their principles and plans are free from any alloy of error and imperfection, while the former have been unauthorized and their principles and plans are imperfect and inapplicable to the circumstances of the people to whom they were recommended.

THE "CALIFORNIA AMERICAN" AGAIN.

JANUARY 3RD, 1857.

OUR article headed the "California *American* on Mormonism," published in the WESTERN STANDARD of the 20th ultimo, has called forth a rejoinder from the editor of that paper, which we feel disposed to notice, though at the risk of being again charged by him with a desire to covet his attention. We have an aversion to newspaper warfare, but when assailed in the manner we have been by the *American* we should be, in our opinion, recreant to the cause with which we are identified and to every duty incumbent upon us, were we to allow it to pass unnoticed. The first article written by us condemnatory of the sentiments uttered by the *American*, was prompted by an editorial item which appeared in the columns of that paper, in which it was stated that the propagators of such a monstrous evil as "Mormonism," on the Sandwich Islands, ought to be hung up like pirates. In that article we expressed, in plain terms, our feelings in relation to the publication of such a verdict by an American editor. We viewed it as an unchristian, unrighteous and intolerant sentiment, more suited to the days when "might made right" and men were compelled to think and believe as the majority by whom they were surrounded did or lose their lives, than to the middle of the nineteenth century. The editor of the *American*, in another article published a short time afterwards, attempted to qualify the language of the paragraph to which we objected, stating that it was the result of a momentary burst of indignation and truly contained language somewhat exaggerated. No sooner had he ended these qualifying remarks, however, than he commenced a tirade about "Mormonism" and the "Mormons," calling it a general system of licentiousness, shameless and indecent in its every-day workings, and its believers and propagators lying hypocrites, impostors, fanatics etc., and reiterating the sentiments which he had but just qualified. His indignation appeared to be aroused because we had the hardihood to condemn the sentiment which he gave utterance to—because, forsooth, we did not quietly submit, without remonstrance, to any and every thing

that he might think proper to say about us or our belief. In our rejoinder to this second article of his, among other remarks that we made, we styled his epithets low, abusive and ungentlemanly. A portion of the paragraph containing these sentiments, he has quoted and commented upon in an article which we find in his weekly of Saturday. He thinks that, as he generally calls things by their right names, he is perfectly justifiable in calling the "Mormons" lying hypocrites, impostors and dupes, and "Mormonism" a foul and monstrous superstition—in stating that it is destructive to the best interests of society, and a deadly blight upon virtue and morality. Here is where we differ. We think that he is entirely *unjustifiable* under the circumstances in expressing himself relative to "Mormonism" and the "Mormons" in the manner he does. We set forth, in our first article on this subject, the doctrines that we know are taught by the "Mormons" both on the Sandwich Islands and in California,—they are, belief on Jesus Christ as the Son of God, repentance of sin, baptism for its remission and laying on of hands for the reception of the Holy Ghost; also for men to deal justly, walk uprightly and abhor everything licentious and corrupt. These, we said, are the doctrines taught by the "Mormons" and every doctrine antagonistic thereto *is not* "Mormonism." Has the editor of the *American* disproved our assertion in regard to these being our doctrines? He certainly has not undertaken it to our knowledge, and yet he does not hesitate in his next article to call us lying hypocrites, who preach a system that we know to be false, whose system is a foul and monstrous superstition—a deadly blight on virtue and morality! Must we conclude that he views the doctrines of belief in Jesus, repentance, baptism and the laying on of hands etc., etc., as a superstition the most foul and monstrous, destructive to the very best interests of society? Shall we believe that he looks upon those who teach these doctrines as lying hypocrites and impostors? We cannot think that the editor of the *American* would wish to be so understood; and yet such is the inference to be drawn from the language and tone of the article written by him in answer to ours.

Gentlemanly courtesy will never prompt a man to call another a liar, and publish it abroad, unsupported by anything but assertion; much less will it influence him to denounce a whole community as lying hypocrites, impostors and dupes without

advancing the slightest shadow of proof, other than his bare opinion, to support the charge. What would the editor of the *American* think were we to call him a driveler, a political trickster, a man who would advocate any measure or support any candidate, if he should only be paid enough? Were we to make such statements and publish them upon no other evidence than our mere say so, the mildest terms men could use to us would be that we were low, abusive and ungentlemanly, and the plea, that we "generally called things by their right names," would avail us but little. Yet this would be equally as consistent and honorable a course as the one he has taken towards us in his articles. We have, for nearly a year past, been disseminating and advocating "Mormonism" through the columns of this paper; this is the only object we had in view in publishing it. It may be presumed, therefore, that a tolerably correct idea of our doctrines can be gathered from its contents. Now, we defy the editor of the *American* to bring forward a single instance from it, or indeed from any of our publications or teachings, where licentiousness or immorality is taught and sanctioned. If "Mormonism" be such a system as he represents it to be, so vile and shameless in its every-day workings, he surely will have no difficulty in proving it be such from our writings; but we wish him to bear in mind that his idea of what is vile, shameless and fanatical will not be the standard by which we must be measured—that standard must be God's word and not man's opinion. We hope our cotemporary will not run away this time with the idea, because we have noticed him again, that we covet his attention; we want him to be undeceived on this point. We have lived thus far without the attention of so "respectable" a paper as the California *American*, and we are not yet quite so low as to be under the necessity of resorting to it. The editor of that paper may rest assured, however, that whenever he gives vent to such sentiments as he has lately advanced regarding "Mormonism" and the "Mormons," we shall never hesitate, by the assistance of that Being to whom "Mormonism" owes its origin, to expose and condemn them.

SCIENTIFIC DISCOVERIES—THEIR BENEFITS.

JANUARY 10TH, 1857.

It is confidently anticipated that, within the space of a year, or thereabouts, the Atlantic Telegraph Company will have their cable completed and laid, uniting the continent of America and the continent of Europe by the electric current. This great work once completed, the inhabitants of the western hemisphere will be able to communicate with the inhabitants of the eastern with the speed of lightning. The scheme is pronounced perfectly feasible by men who have devoted their whole attention to subjects of this nature. The experience gained in laying submarine wires in other directions and shorter distances, has familiarized them so much with the business, that they have no hesitation in undertaking this grand and stupendous work—the crowning achievement and triumph of all. Nature seems to have done her share in the matter, for from one end to the other of the contemplated line, there is, apparently, no intervening obstacle to prevent the successful submersion of the cable. The absence of currents, and a level bottom where the line may rest undisturbed, are the two principal requisites. Between the coasts of Newfoundland and Ireland there is a submarine ridge or plateau, that so far as can be ascertained, possesses these requisites. Lieutenant Maury, whose unceasing labors in the cause of science have given him world-wide fame, says, in his *Physical Geography of the Sea*, that "this plateau is not too deep for the cable to sink down and rest upon, and yet not so shallow that currents, or icebergs, or any abrading force can derange the wire after it is once lodged upon it." The soundings along the plateau increase from 1,000 fathoms on each end of the line to 2,070 fathoms in the middle.

The rate of progression at which discoveries are made is truly wonderful. One discovery begets another, and they come crowding in so thick upon us, that the mind can scarcely conceive the changes that are being made. Their frequency causes us to look upon them as part of our daily life, and we almost cease to regard them as extraordinary. To have hinted, a few years ago, at the wonders that are now of daily occurrence—to have asserted that

operations would ever be witnessed with which all are now familiar, would have excited the ridicule of many who now view them as perfectly consistent with nature and reason. The last twenty-five or thirty years have been crowded with discoveries and triumphs, and mankind have made rapid, and, it may be said, unprecedented advancement in scientific knowledge. By means of these increased facilities the inhabitants of different portions of the earth are brought in close connection with each other, and speedy intercourse and the rapid diffusion of knowledge are the consequences. The Supreme has doubtless a wise design in view in all this. This is termed a scientific age, an age of discovery and improvement, and it is without question rightly named; but to whom shall the credit of these discoveries and wonders be attributed? It is fashionable, we know, in the world at the present time, to attribute them to the genius of man, and to view them as the fruits of his intellectual progress. It needs but a little reflection, however, to convince us that man is but the unwitting agent of a higher, and to some extent unseen power, who operates through him for the accomplishment of His purposes. Man is, as yet, but at the threshold of the chambers which contain inexhaustible stores of knowledge of every kind; he is but just commencing to learn his A B C in the great science of life. As he progresses his comprehension expands, his faith increases, and he is prepared to make more rapid advancement in the boundless field of knowledge that is spread out before him. This advancement will not, however, be confined to the knowledge necessary for man's temporal progress, but will also include everything that pertains to his spiritual improvement. There has not only been an extraordinary revelation of scientific truths during the last twenty-five or thirty years, but there has also been a wonderful outpouring of religious truths. The last dispensation, of which prophets have written and poets sung, when God would again make bare his arm in the deliverance of his people, has been ushered in. To thoroughly disseminate this knowledge, scientific truths were revealed, and science assumed her proper position as handmaid to religion. It was necessary that this should be the case, that the accomplishment of the designs of the Almighty might be brought about with the requisite speed. In making and perfecting their discoveries, therefore, the scientific men of the

age are but instruments in the hands of a superior power, that is operating with them for the accomplishment of His plans. Viewed in this light, the sudden and wonderful stride that has been made in discoveries and improvements is easily accounted for; but how few there are who will thus view it!

It would be very difficult to persuade men that they are really building up and forwarding the interests of the kingdom of God, or what they term "Mormonism," (indirectly, it is true,—but still forwarding it) by their labors in the cause of science. The man who would advance such an idea, or who would state that "Mormonism" is the system that will be peculiarly benefited by these achievements, would be made the subject of as much and more ridicule than the man who, half a century ago, would have ventured to predict what is now taking place in the world. Yet it is the truth. That underrated and despised system called "Mormonism" has to spread, conquer and triumph, and gather together from all nations those who are willing to serve God and keep his commandments. For it to do this speedily, the aid of science and the resources of wealth are required. Through the triumphs of science, those bearing the priesthood of the Almighty and going forth in obedience to his commands, prove indeed "swift messengers," and are enabled to traverse sea and land with an ease and celerity unknown to previous generations; their proselytes are also gathered from the different nations of the earth and congregated in the places appointed, at a cost, which a quarter of a century ago would appear very trifling indeed. The benefits accruing to the kingdom of God from these things thus far, have been comparatively unnoticed; but every year will convert them more and more to this service, and their importance will be more sensibly felt than at present. The Lord is rapidly bringing his designs to pass; and though the world may not feel to acknowledge his hand in all these things that are transpiring in their midst, yet it is his hand nevertheless, and they will hereafter know that in revealing this flood of light, by which men are enabled to make such progress in scientific truth, He had in view the rolling forth and establishment of his great Work.

TITHING.—ITS OBJECTS AND JUSTICE.

JANUARY 10TH, 1857.

INQUIRIES have been made of us at different times by individuals wishing to understand the law of tithing, as practiced by the Latter-day Saints. We prefer to answer such through the columns of the paper, in preference to private letter, as others, by this means, may obtain a little insight into its operation; though, to explain it in all its details, would be impossible in a crude and hastily written newspaper article. The principal queries in the minds of those investigating our doctrines when they hear that the Latter-day Saints pay tithing, are,—What necessity does there exist for such a tenth to be paid? What becomes of all the means thus paid in? To whose benefit and to what object is it devoted? One of our correspondents in writing upon this subject, says,—"I see it is a rule amongst the Mormons, or in other words, the Church of Jesus Christ of Latter-day Saints, to pay a tribute or tax of one-tenth of all they possess when they become members, and also one-tenth of their annual income. Now, as your people are increasing in numbers and multiplying from every quarter of the globe, the sum thus collected must, it seems to me, very soon swell the coffers of the treasury department." These thoughts and queries are natural to those unacquainted with the doctrine and the objects to be accomplished by its practice, but cease to be indulged in by those who understand and view it in its proper light.

All who have any faith in the existence of a Supreme Being will acknowledge, that the Lord has given man the earth to dwell upon, has furnished it with animals, vegetables and every element necessary for man's existence, comfort and happiness; that he can bestow upon man few or many of these blessings, as seemeth good in his sight; that, in fact, we and the earth and the fulness thereof, are His, and that there is nothing that we call ours that is not in reality his. So that He can not only claim a tenth of the earth and its contents and products, but even the whole. The Latter-day Saints think, therefore, that in paying a tenth they only pay a slight interest for all they enjoy; and this undoubtedly was,

also, the feeling of the people of God in ancient days. It is scarcely necessary to prove that the law of tithing was strictly enforced under the Mosaic dispensation. While the priesthood was in the midst of Israel, they were expected to pay a tenth into the house of the Lord; and in the days of Nehemiah, upon their return from the captivity—during which period they had ceased to pay a tithe—it was among the commandments of the Lord which the people and their nobles covenanted to keep. The Lord, in speaking to his people through the prophet Malachi, calls this one of his ordinances, and he denounces their neglect to pay their tithing into his store-house as robbery. They defrauded and robbed the Lord by withholding this portion, and for this they were cursed; but he informed them that if they would obey this ordinance, he would open the windows of heaven and blessings should be poured upon them in abundance; the devourer should be rebuked that he should not destroy the fruits of the ground; the vine should not cast her fruit before the time in the field, and they should be called blessed by all nations. The observance of this law was not, however, confined to the Mosaic dispensation, nor to the Aaronic priesthood. It was observed by those who held a priesthood greater than that of Aaron. Under the priesthood of Melchisedek, the priesthood which our Lord held and which he bestowed upon his disciples, this law was understood and practiced. Melchisedek met Abraham after his return from the pursuit and spoliation of the kings who had taken Lot captive, and received tithes from him, and blessed him. This was done previous to the Mosaic dispensation and under the same priesthood as that of the Christian dispensation. In fact, it has always been necessary, when the Lord had an authorized priesthood upon the earth, to have a fund of this kind set apart for the purpose of carrying out his designs. Tabernacles, temples etc., had to be built, those who spent their whole time therein, laboring for the benefit of the people in the ordinances of the Lord, had to be supported, and their tithes and offerings were necessary for these purposes. The kingdom of God being again set up on the earth, and his holy priesthood again restored to man, is it not reasonable to suppose that there should be a restitution of this plan through which houses and temples of the Lord will again be reared, in which his ordinances can be administered as in ancient days?

The Scriptures tell us that Jesus is coming to the earth. One of the prophets speaks of the place of his feet being made glorious. Another, Malachi, says,—"And the Lord, whom ye seek, shall suddenly come to his temple." Isaiah says, in his 2nd chap., that in the last days the house of the Lord shall be reared in the tops of the mountains. Who is to make the place of his feet glorious? Who is to build the temple, which Malachi says the Lord will come to? Who is to build the house of the Lord in the tops of the mountains? If they are to be built, as were the temples and tabernacle in ancient days, by His command, they will be built by the people of God,—those to whom he gives commandment. But how are they to build them? Must it be left to the generosity of each individual to say what share he will take in the matter? or will there be a plan proposed that will be equitable for all, both rich and poor,—that will call for the proportionate share of the hoards of the man of wealth as well as the gains of the humble laborer? Were it to be left to man to say what proportion he should bestow, there would be great inequality in the amounts furnished, and that inequality would not be produced by the difference in the ability of the persons engaged in the operation, but by the difference in their dispositions; for the zealous and conscientious man—the man of faith—though poor, would bestow liberally, while his richer brother or neighbor, not possessed of his faith and expansive heart, would dole out grudgingly what little he might feel to give. All difficulty and unfairness of this kind is obviated, however, by the observance of the law of tithing, for it is a simple and equitable mode by which all can devote their proportionate share towards any work that the Lord may recommend. It is applicable to all grades and classes, and is not a burthensome tax upon any. The results of the correct observance of this law, have been clearly illustrated in the history of the kingdom of God set up in these days. Temples, tabernacles, and houses of the Lord have been reared, and a great variety of works accomplished by the Latter-day Saints through this principle, which might never have been attempted or finished in so complete a manner, had it not been taught and obeyed. To the completion of such works, and not to the support of the priesthood, have these funds, thus far in the history of this dispensation, been devoted. They have not been permitted to accumulate

in the coffers of the tithing department, neither would they be were the whole world to bring forward a tenth of their possessions and income; for even then there would be none too much to accomplish all that is necessary to be done on the earth before the Scriptures can be fulfilled. The observance of this principle among the Latter-day Saints, has added materially to the wealth of the whole people, and developed and beautified the earth. In Great Salt Lake City spacious buildings and improvements of various kinds, having a direct tendency to enhance the value of individual property, have been commenced and many of them completed. The foundation of a temple 186 feet by 99 has been laid; to do this numerous workmen have been employed, quarries opened, roads made, and resources developed, in the benefits of which the whole community have participated. To finish it, stone of a superior quality is needed, but this is ten or twelve miles distant. A canal is, therefore, commenced, to facilitate its transportation, as the ordinary mode by wagon would be both tedious and expensive. By means of this canal, this stone which would otherwise be so costly, can be brought to the city at a moderate price and the community participate in its benefits; besides this, thousands of acres of excellent land lying along its course, which could not have been tilled for the want of water to irrigate it, can be cultivated to the highest perfection. These labors are accomplished by tithing, and they are but a few of the benefits accruing from the disposition of such means. All are, in reality, benefited, and nothing is lost; for the means paid in as tithing is again diffused throughout the community in the employment of labor of all kinds.

If the inhabitants of the earth would obey this law, and not defraud the Lord of that which is rightfully his portion, the earth would speedily be made a suitable place for him to visit and reign a thousand years—a temple and temples would be built, and the place of his feet would be glorious. Their neglect of this, with the other laws of the Lord, cannot fail to bring down upon their heads his displeasure, and close up the windows of heaven that no blessing can be poured out. They will yet learn that all they possess on the earth is the Lord's, and that he can speedily deprive them of it. The experience of thousands might be given, who have practically proved the law of tithing to be a law the obedience to which the Lord approves and blesses; but they

already have a testimony before them, in the rapidity with which the poor and expatriated people who practice it have reared cities and beautified the wilderness in which they dwell. They have been frequently called upon, not merely to give a tenth, but to sacrifice their all; yet they have always prospered with the most astonishing rapidity, and are, to-day, richer than any community of the same class which can be found elsewhere,—thus proving, that where men honor the Lord he invariably blesses them abundantly and they are the gainers in the end.

AN APOSTATE'S LECTURE.

JANUARY 10TH, 1857.

A LECTURE was delivered in this city, on Monday evening, by Mr. Hyde, on the "Civil Institutions and position of Utah." His lecture was designed to expose the workings of "Mormonism," and the great danger to be apprehended from the admission of Utah into the Union. To a meagre audience of about fifty souls, or less, he held forth on these subjects, giving them a repetition of the stale slanders currently reported in anti-Mormon books and newspapers. He told them what bad and designing people the "Mormons" were; how they stole, plundered and committed many abominations, of which he had been cognizant; ridiculed some points of their doctrines; but did *not* tell them why he continued to live in their midst for years, witnessing daily all this corruption—did not tell why he left there as a missionary of these ridiculous doctrines—did not tell them why he testified, a short time ago, before public congregations in this city, that he knew "Mormonism" to be good and true and the society in Utah to be pure and free from corruption,—so incomparably superior to the society in San Francisco, that he had seen less licentiousness and evil during a residence of years, in Utah, than he had seen, in one night, in this city. These things he could not satisfactorily explain to any honest man. His own testimony proves him to be a

most arrant hypocrite, and a person whose word is unreliable and worthless. We cannot conceive a situation more dreadful, than that of a man who thus cuts himself off from the truth and all participation in the spirit thereof, and yields himself to the power of the Evil One. The difference in the spirit such receive is soon apparent in their works, and the influence that attends them is repulsive to every honest-hearted and upright man. When a man is in possession of the truth, and he feels its happifying and heavenly influences, it is a pleasure to him to proclaim it to his fellow-beings, that they also may participate in the same blessings. A monetary consideration for his services, to repay him for his time and labor, is something that does not enter his thoughts. This is eminently the case with the elders of the Church of Jesus Christ of Latter-day Saints, as it was with the elders of His Church in former days. While Mr. Hyde held the office of an elder in this Church, he, also, followed this practice; but no sooner did he relinquish his claim on the spirit of truth, by his acts, and completely abandon himself to the influence that is opposed thereto, than how great the change! He still asserts that he is right, that he has the truth, and that he was in error when a "Mormon;" but, to impart the truth unto the people and to show them the errors of "Mormonism," he must now have a monetary equivalent! He could afford to preach and disseminate these "errors" for nothing—go without purse or scrip to do it; but now, when he wishes to refute them, he must be paid half a dollar per head! What inconsistency!

Our readers will please pardon us for troubling them with so long a notice of a person so insignificant and trifling as this individual has proved himself to be. We really think him beneath our personal notice; but, in our character of journalist and publisher of news, we could not well avoid noticing his lecture.

DEATH OF PRESIDENT JEDEDIAH M. GRANT.

JANUARY 17TH, 1857.

"A PRINCE AND A GREAT MAN HAS DIED IN ISRAEL."

It is with inexpressible feelings of sadness that we attempt to chronicle the painful intelligence, received by the late mail from Utah, of the death of our beloved brother, President Jedediah M. Grant, second counsellor to President Brigham Young. The news of his decease will, no doubt, be a sudden and unexpected shock to the saints generally, as it was to us. His scarcely matured manhood, and the peculiar and increasing power and spirit which attended all his ministrations, seemed to warrant the indulgence in the hope that there was a long and brilliant life of usefulness before him. We loved him much—and who is there that knew him that could help loving him?—his affable, cordial and fearless manners won our heart long years ago, and we have ever felt grateful to the Lord for permitting us to be associated with so noble and mighty a man as Jedediah M. Grant. It would have been a source of rejoicing, as it has been already of pleasing anticipation, could we again have met him and listened to his voice as we were wont to do in past days; but, though the privilege be denied us on earth for the present, we will still look forward, with undiminished expectation, to the time of meeting, when the wicked and unrelenting enemies of the kingdom and servants of God will be powerless, and when death will be unknown. We will not repine at his departure, for the Lord, the righteous Judge, has removed him to a higher, more extensive and glorious sphere, where he can help to move forward the cause of Zion in mightier power than he possibly could upon the earth. The spirit of this, it seems to us, when we remember what we have seen and heard of his teachings and labors during the past year, has rested upon him, preparing him for the change which awaited him. The departure of such a man from a field where he has been fettered and confined by mortality, and the ills which a residence in such a state entails, to one where he can act comparatively unrestricted and untrammeled, with Joseph, Hyrum,

Willard and the other noble ones who have gone before, will give increased impetus to the work of God upon the earth, that will be sensibly felt from this time forward. We may rest assured, therefore, that in losing his society, we do not lose the benefit of his labors. By his family, President Grant's decease will be severely felt; may the Lord bestow the comforting influences of his Holy Spirit upon them, that they may be buoyed up in this their deep and poignant affliction.

STRANGE TREATMENT OF REPUTED ERROR.

JANUARY 17TH, 1857.

It used to be a prevalent idea in the world, that the righteous, the pure and the humble followers of truth, were never guilty of persecuting the wicked and impious practicers of iniquity and wrong. To judge, however, by the manner in which men at the present time talk about "Mormonism" and treat its believers, this rule must have been reversed; for, if we may believe them, instead of the righteous, the holy and the good being the persecuted party at the present time, they have become the persecutors. "Mormonism," they say, is false—it is a gross imposture and a system of iniquity; the systems opposed thereto, which they hold up in contradistinction to it, are pure and models of perfection; yet, though professedly righteous and belonging to these pure and model systems, they will descend to every species of violence and contemptible meanness to abuse and injure those sinners and heretics—the "Mormons." It is strange, when reflected upon, that mankind will be so blind as not to perceive that the conduct of which they are guilty towards the "Mormons" and their system, is precisely that which has been manifested by the opposers of truth to it and its believers in all ages. Eighteen centuries ago, the principal opposers of truth as revealed in the gospel were the priests, the scribes and their associates. The principal antagonists of "Mormonism," to-day, are ministers of religion,

editors, etc., the leaders and guides of public opinion, as the priests, scribes, etc., were in the days of Jesus. The weapons used by the ancients in opposing the truth, were similar to those now used by the moderns in contending with "Mormonism." In those days when they could not disprove the truth by sound argument, or prevent its spread by logical suasion, they tried whips, stones, crosses, swords, etc. The scourges and stones were favorite weapons with priests when they had the power to use them. Though modern priests and scribes will contend that "Mormonism" is a delusion and its believers wicked, yet, strange to say, they seize the same means to arrest its spread and disprove its tenets that their examplars did to stop the progress of the truth formerly. Of this the past history of the Latter-day Saints gives abundant evidence. Its most embittered opposers have been those who have occupied the same positions as those occupied by the murderers of Jesus and the persecutors of his disciples. In all our persecutions, from the first declaration by the boy Joseph Smith, that he had received the visitation of an holy angel, until to-day, priests and editors have been the most active and prominent fomenters of hatred, and the warmest advocates of mobocracy and extreme measures against us.

The same spirit which has been exhibited towards "Mormonism" in other sections of the Union by these classes, can be witnessed here in California. The moment it is preached in one of our interior towns, a Methodist minister arises, and, not being able to advance a single proof of the unscripturality of the doctrines of "Mormonism," begins to rail about Brigham Young and his wives, the Danites, etc., and finally winds up with the suggestion that a barrel of tar, externally administered to the "Mormon" elders, would be very potent and suitable in their case! A most extraordinary and incontrovertible argument for a professedly holy man—who styles himself a minister of the Lord and the system which he teaches the truth—to use against "wicked men," propagators of a "delusion"! How much it resembles the argument used by the "holy" priests of ancient days against Peter and John, when they beat them for teaching the doctrines of Jesus unto the people. By many of the editorial fraternity this spirit is manifested in a little different manner; they would not condescend to the use of so contemptible a means of arresting

"Mormonism" as that of a barrel of tar, but they would recommend an exertion of the power of the Federal government, with all the accompaniments of war, to extirpate them as one would a nest of vermin. This is but the argument of the Methodist enlarged and applied more extensively. It is doing to the whole what he wished done to two or three, and is, of course, equally mobocratic. When will men learn the folly of thus operating against "Mormonism"? If they ever would learn that all such efforts must prove futile and unsuccessful, it would seem as though they ought to have already learned it. If it cannot be arrested in its progress by fair, lawful and honorable means, it can not be by foul, dishonorable and mobocratic measures; for these have been repeatedly tried, when but in its infancy, and found entirely unavailing.

How, then, shall "Mormonism" be broken up and its further progress checked, as physical means have failed, and mobs, with all the munitions of war, instead of retarding have advanced it by their proceedings? If it be a delusion, as is so confidently asserted by many, they have but to make use of truthful, upright, and lawful means to break it up. Men who are right and in the possession of truth, never need stoop to dishonorable and contemptible means to successfully combat and achieve victory over error. Truth must prevail when fairly pitted against error and delusion, without any foreign or adventitious aid. Its advocates have but to be true to its principles and they must triumph over everything that may oppose. Had pure and heavenly truth been upon the earth and its possessors been obedient to its dictates, when Mohammed commenced his career, he and his system would have been compelled to succumb before its influence. Had the truth been cherished and adhered to by the primitive Christians, falsehood and error would not have held high carnival over earth's fair surface for so many centuries. So we say in regard to "Mormonism;" if it be what the world report it to be, and their own systems be truth, they have nothing to fear from it. They have only to use honorable means and let truth have its course, and delusion and error must perish and be extinguished. Mobocracy and wrong need not be appealed to to assist it in conquering and annihilating error; for it will accomplish that by its own intrinsic merits.

The course, however, which is generally taken by the world in their treatment of "Mormonism," is an evidence that they have more confidence of its success, though a "delusion," than they have in their systems, which they extol as being so truthful. The most unjustifiable and despicable means are taken here in San Francisco, by editors who are continually prating about the errors of "Mormonism," to give an incorrect and distorted view of it and the people. After the arrival of each mail from Utah the columns of their papers are graced with carefully culled extracts, such as they have an idea will convey the wished for impression to the public mind, from the published speeches of the leaders of the Latter-day Saints. The context, or any statement that would be apt to counteract this impression or give a fair representation, is suppressed. This is universally the practice of the editors of this city, with a few exceptions. Why should men who are revelling in the enjoyment and blaze of "truth" condescend to such shifts to counteract and oppose "error"? If they do not fear the progress and triumph of "Mormonism," why garble the "delusive teachings" of its elders and apostles? The "Mormons" are surrounded on all sides by those who boast of the superiority of their institutions and the foundation on which they are based; they are but a mere handful in the midst of a vast nation. It is, therefore, to say the least, foolish for men who talk so much of the inferiority of "Mormons," to entertain any apprehensions in regard to their success. It would be a strange anomaly, indeed, if error and delusion, its followers weak, poor and destitute of many advantages, should make headway against powerful and popular truth, in the possession of overwhelming numbers of the noble, the wealthy and the learned.

Extreme, illegal and unfair conduct towards "Mormonism" and the "Mormons," can not affect it nor them; and the best plan men can take who think it false and erroneous, is to let it enter the arena with what they term truth. So long as the Latter-day Saints do not trouble nor oppress their neighbors, nor violate the Constitution and laws of our country, no wise and truthful man will hinder them from believing, practicing and teaching "Mormonism" to their hearts' content, for it is their right, and to attempt to prevent them from exercising it, is a sign of conscious weakness.

THE "ALTA CALIFORNIA" ON "MORMONISM."

JANUARY 17TH, 1857.

A LEADING article under the heading, "Admission of Utah—Legalisation of Polygamy," appeared the latter part of last week in the *Alta California* of this city. The writer discusses at some length, in a very bitter, biased, one-sided manner, the question of Utah's admission with her present institutions into the Union; and concludes that, if Congress do right, and decide the question, as in the opinion of this writer it should be decided, she will not be admitted, unless her constitution is remodeled, and made to prohibit expressly the practice of polygamy. More silly, baseless arguments we never saw advanced by any writer than have been advanced by this one in support of his propositions. He admits that her constitution, as originally framed by her delegates in convention assembled, comes within the requirements of the Federal Constitution, and is undeniably republican in its character,—"neither sanctioning nor forbidding anything repugnant to civil or religious liberty, or contrary to the moral or political principles underlying our whole system of free government." Therefore, he says, the application of Utah cannot be rejected for anything in her constitution. But she must be rejected for the revolting pretence of her inhabitants that polygamy is expressly ordained by the Almighty. The gist of his argument amounts to this: polygamy, "the grossest form of depravity known to our race," being blasphemously held to be a divine institution, and cherished, practiced and defended as the purest and holiest domestic relation by the Latter-day Saints, it would be an insult to the moral sense of mankind, and an ineffaceable stain upon our national escutcheon to admit them as a State. Our constitution being eminently and purely republican, and unobjectionable in every particular, we cannot be rejected on the ground of any fault in that instrument; and the whole question, therefore, according to his idea, hinges upon the decision of Congress whether such a flagrant sin against God and nature, as he asserts polygamy to be, can be set up as an article of religious ceremony, and whether it it is entitled to protection, as religious liberty, under the Federal Constitution.

According to our view of the case, Congress has nothing to do with the decision of this question. Polygamy is already admitted and recognized to be a part of our religious belief, and Congress and all the world know this to be the case. Congress, therefore, cannot say whether it shall be set up as an article of religious faith, for it already is such, and their decision could not affect it one way nor the other. The editors of the *Alta* think it a flagrant sin against God and nature, and that it should not be recognized as a portion of religion. They have equally as good a right to entertain this opinion, if they so wish, as we have to indulge in the opinion that the practice of monogamy is productive of misery, wretchedness and crime, and is in direct contravention of physiological laws. But Congress, in their legislative capacity, whether polygamists or monogamists, have no right to so express themselves; they are restricted by the Federal Constitution from making any law respecting an establishment of religion, or from prohibiting the free exercise thereof, and are expressly required to guarantee a republican form of government to every State. The question for them to decide, and the only question pertinent to the subject will be, is the constitution of Utah republican? If it be decided that it is, Congress *can not*, constitutionally, refuse her admission into the Confederacy. What her domestic institutions are, whether her inhabitants practice polygamy, monogamy, or the Shaker doctrines of non-intercourse of the sexes, is something that does not really concern Congress, or call for any action on their part. The moment they should assume the right to dictate to the inhabitants of a state or territory, what they shall believe and practice, and what they shall not, and remodel the constitution of such state or territory to suit their peculiar views, when it is already republican in every feature, they practically abrogate republicanism and institute an oligarchy in its stead.

This writer truly remarks that theological tenets cannot be made the subject of investigation, either by the legislative or judicial authorities; but he certainly spoils the sentiment by immediately stating that polygamy, which, he says, we choose to hold as a religious principle, can be extirpated without entrenching upon our religious freedom. We who know the feelings and views of the inhabitants of Utah, know that it cannot be. This institution is conscientiously believed in and practiced by them as a

portion of their religion, they knowing it to be of divine origin. If the editors of the *Alta* could prove what they so freely assert, that it is a revolting pretence of ours that polygamy is expressly ordained by the Almighty, then there might be some weight attached to their ideas relative to the course Congress ought to pursue towards us. They might then be sustained in saying that it would not be entrenching upon our religious rights to extirpate polygamy from our system. But this they can not do. When the question has to be decided in a religious point of view, the Latter-day Saints have everything on their side, and polygamy can be indisputably proved to be a divine institution—blasphemous though it be in the estimation of the editors of the *Alta* to utter it—on the authority of that Book, recognized by Christendom as sacred. As for the national escutcheon being stained by the admission of Utah into the Union, the editors of the *Alta* know better. They know, and were they honest they would acknowledge it, that so far as morality and virtue are concerned, Utah is incomparably superior to her monogamic sisters. They have excellent opportunities of knowing that the rank and festering corruption that is fastening itself on the very vitals of monogamic communities, producing and fostering the most terrible evils, is unknown in Utah. And every other individual can know it that will take any pains to investigate.

The editors say that we tell them flatly that we will come in "priestly tyranny, polygamy and all," or else we will not come in at all. Regarding it as we do, as a portion of our religious belief, are we not justified in saying that we will not submit to be curtailed or dictated to in these matters? The practice of this doctrine is neither unconstitutional nor unscriptural, why, then, should our form of belief in this point be dictated to us? The editors of the *Alta* say that this portion of it is revolting and horrible, that it is contrary to the laws of God, man and nature. It may be contrary to the laws of some communities of men, who prohibit it, and sanction and legalize the diabolical crimes of prostitution and whoredom; but we have yet to be shown the law of God, or of nature, that is violated in its practice. The "Mormons" have repeatedly said, that were the practice of this system of marriage wrong, could it be shown unto them that it is contrary to the laws of God, they would forsake it instanter; but

they will die contending for their rights, before they will be coerced into this or that practice to suit the whim or views of any man or community of men. If their belief be incorrect, show it to them, and do not resort to extraordinary and unconstitutional measures to compel them to believe as you do. If it be as repugnant to Christianity as you, Messrs. Editors of the *Alta*, pretend to say it is, and you are well satisfied of its evils, you have no need to alarm yourselves about the admission of Utah into the Union. Let her be admitted by all means, "priestly tyranny, polygamy and all," and the superiority of your institutions, practices, etc., if they be superior, and consonant with pure Christianity, will soon destroy every vestige of barbarism and debauchery there may exist in her midst.

We have noticed in our experience since the revelation of polygamy, that the honest, the virtuous and the pure of both sexes, when they hear it explained, never raise any objections against it; but the adulterous, the corrupt and the depraved, almost invariably protest in indignant terms against its proclamation or practice. They can see no propriety in such a principle, and they deride the most noble and holy of the ancient servants of God because they believed and practiced it. Whether the writer of the article to which we have alluded can be reckoned in the latter category or not, we do not pretend to say; but, whenever we hear such bitter denunciations of this doctrine and its believers, we set their author down as either ignorant or impure.

THE LAST HOPE.

JANUARY 24TH, 1857.

"IMMIGRATION continues to flow into the city of the saints, notwithstanding the corruptions and miseries of the deluded victims of Mormonism. * * Brigham Young is failing—will probably soon decease—and then there may be a dissolution of the union of the deceivers and deceived."—*San Francisco Christian Advocate.*

These were precisely the feelings of the murderers of Joseph Smith and the *pious* priests who instigated the bloody crew.

They thought about Joseph Smith as our cotemporary of the *Christian Advocate* appears to think about Brigham Young—that the perpetuity of "Mormonism" depended upon him, and that if he could be removed, there would be a "dissolution of the union of the deceivers and deceived." Wicked and corrupt men have ever thought thus about every prophet and servant of God who has been on the earth, not excepting the Son of God, himself, and these thoughts have inspired them to take means to hasten a consummation so devoutly wished for. What a hope for a pious minister of Christ to indulge in! The Scriptures say that the Lord hath no pleasure in the death of the wicked. The editor of the *Advocate* looks upon Brigham Young as a wicked man; and views with anticipation and pleasure his speedy decease. How completely antagonistic his feelings are to those of the Lord, whose minister he professes to be! If this be the only hope our contemporary has for the "dissolution of the union of deceivers and deceived," as he calls the community in Utah, he is in a hopeless condition, for the Lord never leaves his Work unprovided for in such contingencies. Moreover, this story about the health of President Young failing, is a fabrication,—the coinage of the editor's or some other person's brain; our advices represent him as enjoying good health.

UNSUPPORTED CHARGES.

JANUARY 24TH, 1857.

It is something very uncommon for a week to pass of late without noticing in the public journals of the day, either in the editorial columns or among the communications, some allusion to "Mormonism." It is generally conceded, by popular writers, that it is a dangerous and rapidly increasing system, and ought to be noticed and checked, before the evil attains such a magnitude as to be beyond the power of its opposers to arrest or remedy it. Column after column is written upon this subject, from time to time, depicting, in lively colors, the evils to be apprehended from

its continued spread, and suggesting plans to uproot it. In all these writings may be found wholesale charges and denunciations of the anti-christian tendencies of the doctrines of "Mormonism;" and of their open and avowed opposition to the spirit of pure Christianity and to pure and holy principles which ought to govern mankind. But in all these writings, emanating from thousands of pens, we fail to find any arguments which incontrovertibly sustain the charges they prefer against "Mormonism" to be true. Every candid man must be struck with this peculiarity in the writings of the detractors of "Mormonism;" it cannot escape his observation, if he will take any notice of the articles written on this subject. Unlimited abuse and infamous epithets abound—"Mormonism" is denounced unsparingly as being everything that is vile and corrupt; but there is no point in its doctrines that is successfully exposed and held up to public gaze as unworthy of reasonable men's belief. We are aware that if the traditions and prejudices of mankind, or if popular opinion, were to be the criteria by which the doctrines of "Mormonism" were to be judged and condemned, then they would have been exposed years ago. But every man of sense must admit that human traditions, or popular opinions and prejudices, are very unreliable evidence by which to judge of either doctrines or men.

Many pretend that the doctrines are so absurd, and the system so base and transparent an imposture, that they are not worthy of serious refutation. But the stability of the system, its wonderful spread in the midst of the most enlightened nations of Christendom in this age of light and intelligence, and the astonishing results which have been achieved by it in so brief a period, argue differently. A shallow and transparent humbug could not progress and triumph, and gather within its fold men of so many nations, of so many minds, and of so many creeds, and bind them together in so astonishing a manner as "Mormonism" has done. There must be power about a system that will accomplish this; and if the doctrines by which these results are brought about be evil, they surely merit serious and elaborate refutation. That men do not think them so contemptible as they pretend, and that such a statement is a miserable subterfuge on their part, are sufficiently evident from the pains they take to write the system down, and to spread before the public eye the imminency of the danger

attending its further advancement. The time, paper and ink that are annually expended in denouncing "Mormonism" in general terms, in ridiculing it and calling it all manner of hard names, might be profitably devoted, if such charges had the least shadow of truth, to giving clear, argumentative and irresistible proofs of the unreasonableness and evil tendencies of its doctrines. But, no; they will not attempt this. Priest and layman willingly confess that it is an evil of great magnitude, and that it ought by all means to be speedily arrested; but the very plan that, if their statements were true, would be likely to do this they neglect to adopt.

The success of "Mormonism" has been produced entirely by the claims which it makes to be the pure gospel of Christ; these claims have recommended it to the attention and careful investigation of the vast numbers who are counted its adherents to-day. Love of friends, home and the revered and ancestral religion of their childhood prompted them to give no heed to it; but the proofs by which it was accompanied, though assailing everything the most cherished, left them no alternative, if they would remain honest, but to obey. "Mormonism" comes directly in contact with what the moderns call "Christianity"—it declares the systems known at present by that name to be false, powerless to save, and unaccompanied by the favor and blessing of the Almighty; it declares the ministers of those systems to be false teachers, and utterly destitute of authority to administer in any of the ordinances of the gospel. These declarations are abundantly supported by evidences of the strongest nature, and publicly proclaimed to the world in a variety of languages and in such a manner that all may become acquainted therewith. Compare the course taken by the advocates of "Mormonism" in supporting and proving these declarations, with the course taken by their opponents in substantiating their charges against "Mormonism." How many individuals are there, out of the legions who raise their voices and use their pens against "Mormonism," that can give a reasonable and satisfactory cause for the hue and cry they raise about it? Where is the work that has been published sustaining the charges made in regard to the anti-christian and evil tendencies of its doctrines? Who has shown that we do wrong in believing in Jesus, in repentance, baptism, laying on hands to impart the Holy Spirit, in organizing the Church with apostles and prophets, etc., in

believing in the gifts of revelation, prophecy, wisdom, tongues, working miracles, or in the doctrine of gathering together to the places appointed, or in being obedient to the priesthood, or in the ministration of angels, or even the much abused doctrine of polygamy?

These are some of the prominent points in "Mormonism;" but who is there that has or can prove these or any of our principles and doctrines to be wrong and opposed to the Scriptures? The senseless clamor that is made about the actions of men, does not prove the system false. Many who profess to believe in it may do wrong, and have many faults, but this does not detract one iota from the purity of the doctrines. It is "Mormonism" preached unto the people, and not the actions of men that cause them to become "Mormons." We do not pretend as a people to be free from frailty, but our principles we proclaim as faultless and perfect; and, until the honest and the reasonable of all nations can be convinced that they are not so, the world may, with all certainty, calculate on their continued spread. That they themselves look upon them as unassailable and superior to everything else extant, is tacitly admitted by the manner in which they allude to and treat them.

CHAPTER FOR THE CENSORS OF UTAH.

JANUARY 24TH, 1857.

AN anonymous writer, in an article headed "Utah," published in the *Chronicle* of Tuesday, proposes a plan, which, if adopted, will, in his opinion, effectually dispose of the difficulty attendant on the admittance of Utah into the Union. His suggestion is for Congress to partition Utah and apportion the different parts to California and the adjacent Territories. If this should be done, the "deep disgrace" which will be inflicted upon our country by the recognition of Utah as a sister State, will, he thinks, be avoided, and the holders of the "Mormon" doctrines

will be subjected to the laws of the Territories into which they may be incorporated, and being likely to be but a small minority in each, all their peculiar institutions will, as a matter of course, be at once destroyed. Were it not so serious a subject, it would be amusing to see the interest which writers manifest in regard to the "deep disgrace" likely to be brought upon them by the peculiar institutions of "Mormonism." To read their writings, and not be acquainted with the people whence they emanate, it might be imagined that they were so very pure, upright and immaculate a community that they could not view the appearance of evil without horror. Those not posted up on the subject could not imagine that writers, who so hypocritically talk about the "revolting peculiar institutions" of the Latter-day Saints and the "deep disgrace" which association with them would entail, are themselves dwelling in the midst of a community where corruption, whoredom and abomination of every kind are glaringly exhibited on all hands. Yet such is the fact. These men who remonstrate with such affected indignation about the corruptions of the Latter-day Saints, are themselves the daily spectators of the most disgusting and hideous vice and crime in their own streets. So notorious, and of so threatening a nature have these evils become, that they have forced themselves upon the attention of the late Grand Jury, who allude to them in the following language:—

"Here, as elsewhere, [Utah must be excepted.—Ed.] it appears that a large part of our taxation is directly traceable to the existing vices in the community. The law should be strenuously enforced against the dens of infamy which are constantly filling our hospitals, courts and prisons, and causing a large share, not only of the misery, but of the taxation of this community."

On Chinese prostitution they say:—

"In this connection the Jury would call the attention of the Court, the Legislature and the Public to an immense evil—an evil unmitigated by any, even the smallest shade of alloy—that of the importation of Chinese females for the purpose of prostitution. It was proven before the Jury that those wretched creatures are slaves by law in China; that, as such, they are there purchased at from $25 to $75 each; imported here and sold to the brothels or go to the mines at from $300 to $800 each, according to quality; that they are most brutally treated, flogged, etc., by those having the custody of them: and that when they become diseased they are always sent to the hospital to be supported at the public expense till they either die or are able to return to the service of their owners. Thus, not only incidently but directly the community—

every tax paying citizen—is made to contribute to the support of a system not surpassed in abominable infamy by anything the history of the world has ever developed. * * It is in proof before the Jury that from half to three-fourths of all the duty and expense of our police, criminal courts, prisons and hospitals is directly traceable to brothels. Would we diminish taxation, or make this city a fit abode for the virtuous, or even preserve our boasted civilization, these prolific fountains of all corruptions must be dried up."

This is an official document, published in the public journals, and is intended, we presume, as a fair statement of the situation of affairs here. Can anything be conceived of more horribly disgusting, than is here represented? Dens of infamy filling the hospitals, courts and prisons with inmates! Three-fourths of all the duty and expense of the police, criminal courts, prisons and hospitals directly traceable to brothels! Women bought and imported from far-off China, to supply the market with prostitutes for the gratification of the devilish and beastly appetites of wretches in human form! Could the records of Sodom and Gomorrah, were they spread out before our gaze, present anything more revolting than is here made public in the Grand Jury Report of the Christian (heaven save the mark) city of San Francisco? Yet there are men found in this community—this brothel and hospital-taxed and supporting community—who will, with the most unblushing and brazen effrontery, hypocritically talk about being contaminated by contact with Utah! We can scarcely control our indignation and disgust when we read their cant, knowing, as we do, that their every breath is drawn in an atmosphere reeking with the most abandoned corruption. Go to, gentlemen, and remove the offensive and heart-sickening spectacles and sounds that meet the eye and salute the ear of the stranger, on every hand, as he traverses your thoroughfares,—utterly destroy the dens of infamy and schools of vice which are demoralizing your youth, and training your children in habits the most vicious and vices the most infamous—arrest the further progress of that disease, the virus of which is surely creeping into the veins, spreading through the systems, tainting the blood and destroying the constitutions of your people; and then, when you have done all this, you will have barely commenced to learn the lesson of virtue that Utah is teaching you and all the world. Until these results are brought about we would advise you, gentlemen, to confine your attention and the exercise of your abilities

to the concerns that more immediately belong to you, and leave Utah to attend to her own matters, for the management of which she has ever been abundantly competent.

Ridiculed as the idea may be, it is nevertheless true, that instead of a stain or a deep disgrace being inflicted on the national character by the admission of Utah into the Union, the Confederacy will be actually honored by the association. So far as peace, morality, virtue, industry, good order and immunity from vice and crime of every description are concerned, Utah is indisputably and incomparably superior to any of her sisters; and it is a great act of condescension on her part to consent to be associated with such a state as California confessedly is. Nothing but her love for the Constitution, for the perpetuity of this Republic and Government, and for the freedom obtained by the blood and sufferings of the revolutionary fathers, would tempt her to such an act. Utah is assured that unless this nation repents and puts away the abomination and iniquity that are so rank in its midst, it must inevitably go down. If she should be admitted into the Union, the leaven of virtue and truth carefully preserved in her midst, may be diffused throughout the whole nation, and be the means of saving it from the impending destruction; but if unable to save the nation, she may, at least, preserve the form of government, Constitution, freedom and privileges handed down by the fathers of our country. This is inducement enough, and prospective reward sufficiently valuable to prompt her to ask for admittance.

We have scarcely alluded to the plan proposed for the destruction of the "peculiar institutions" of the Latter-day Saints by this anonymous contributor of the *Chronicle's*. It is scarcely worthy of an allusion. Let Utah be divided or sub-divided, and apportioned to her present neighbors as proposed, and what will be the result? Will her inhabitants long remain a small minority in the midst of the people to whom they may be allotted? Dividing the Territory of Utah will not make "Mormonism" less attractive; it would still gather its converts, and increase and swell, until, instead of being confined to one territory as at present, the "evils" which he now complains of would he extended into three or four. The "peculiar institutions" of the Latter-day Saints, while the people who believe and practice them do their duty, are

indestructible, and not subject to the mutations by which other systems and institutions are effected. Do what you please, gentlemen editors and writers, there are in Utah the germs of a great, vigorous and universal empire that must extend and prevail, and every effort to destroy or uproot them will only tend to scatter and make them more speedily accomplish their destiny. The knowledge of this comforts us.

MENDACITY OF THE "STATE JOURNAL."

JANUARY 24TH, 1857.

WHETHER it is because there is nothing to be gained at present by keeping quiet on "Mormon" topics, or for some other reason, the Sacramento *State Journal* has, of late, taken particular pains to publish every low, scurrilous article that could be found about the "Mormons." Not content with republishing everything of this kind that could be selected, the editors have been to the pains to manufacture items to suit, thinking it no disgrace to utter barefaced lies to make a good story. The unenviable notoriety which this paper has recently gained throughout the State for being the most mendacious and corrupt sheet published within its limits, makes its slanders on "Mormonism" and the "Mormons" comparatively inoccuous. The editors are in a position somewhat similar to the shepherd boy in the fable, who so completely lost his character for truthfulness by giving false alarms, that his cries, even when there was a good cause for them, were heard unheeded. Were "Mormonism" and the "Mormons" even to become so bad as they depict them to be, they can never make the public, who are acquainted with the late course of their sheet, believe that there can be any reliability attached to their statements; and, like all slanderers, they will find that their efforts to defame and blacken the characters of an innocent people, will result in their own discomfiture and disgrace.

SHALL WE NOT PROGRESS?

JANUARY 31ST, 1857.

FROM our own experience and the accounts which we receive from other places, we are satisfied that the reformation which has been commenced in the valleys of the mountains—Utah—is extending to the saints throughout the world, and producing the happiest results. Humility and love, and a determination to live nearer unto the Lord, are sensibly increasing among the people, and these feelings are attended by the accompanying fruits. A distinction will soon be apparent (it is already the case to some extent) between those who are determined to live their religion and enjoy the blessings thereof, and those who have suffered themselves to be so far lulled to sleep and to be overcome by lethargy, as to view the work of reformation as entirely unnecessary so far as they are concerned. This distinction will grow wider and wider, until such individuals will cease to be one with their brethren and sisters; and as they will, of course, be of the opinion that they, themselves, are all right, they will look upon those who are different from themselves, as wrong, and will cease to have pleasure in their society and withdraw themselves from it. This will be the inevitable consequence of the movement now being made throughout the Church, and it will have a greater tendency to purify the people and add power to the organization of the kingdom of God upon the earth, than any movement that has been made for some time. With the increase of purity, power and the determination to live more strictly in accordance with the requirements of their religion among the saints, there will be a corresponding increase of hatred and malignity manifested by those who are opposed to the work of God. Satan will not be content to witness the fulfilment of the purposes of God and the rolling forth of His kingdom, without making every exertion in his power to prevent it; and he will not fail to exercise all his subtlety and exert all his influence to obtain the aid of those who will give heed unto him, to be his agents in counteracting the designs of the Lord. This will be all right, and though it is his

desire to operate against and retard the spread and onward increase of the Kingdom by the measures he shall adopt, yet it will help to consummate that which he is so desirous to prevent.

The idea of the saints reforming, is something that many cannot understand. They cannot see any need of it. But they will learn, if they adhere to the truth, that there exists, so long as mankind are imperfect, a continual necessity for reformation. When a Latter-day Saint ceases to perceive the necessity of reformation, or doing better than he has been doing, it should be an evidence to him that he has not the light of the Spirit as he should have it, and that he has ceased to progress. If he is fully possessed of the Spirit of the Lord, he will progress, and, if he progress, he will see ample cause to do better to-day than he did yesterday, this week than last week, and the present year than the preceding year. His experience, if he should live his religion, will increase daily, and with the aid of that experience he will comprehend more perfectly the duties devolving upon him, and will be more capable of discharging them every day that he lives than the preceding one. So that the man or the woman who is living up to the light of truth, is continually reforming—progression implying reform. But the late reformation which has been commenced in Utah, and which is being extended to the churches scattered abroad, is a deep and thorough repentance of sin, a renewal of covenants and a complete awakening from the lethargy and carelessness which have been gradually but surely increasing amongst too many of the saints. It is a call for the people of God to descend into the depths of humility, to confess their sins with a broken and contrite heart before the Lord, and to continue in so doing, living up to all the precepts of their holy religion, that they may enjoy the fulness of the Spirit. If they should do this, and continually persevere in doing it, they will experience greater blessings than they have ever heretofore done.

Among sectarians, it is a practice to refer with great pleasure to the time when they first experienced, what they term, religion, and they express great anxiety to have that feeling return to them; they frequently mourn because, after years of adherence to their church, they do not feel so warm and happy as they once did. We have also heard some Latter-day Saints express themselves in this manner, referring to a previous time in their

experience when they felt the Spirit in greater power and enjoyed the gifts more abundantly than they did then,—the time of speaking. Why is this? Is it because "Mormonism"—or more properly speaking, the gospel of Jesus—possesses less power and is accompanied by a smaller amount of the Spirit and gifts of God now than formerly? Everyone who has lived up to the requirements of his or her religion can answer this for him or herself. No man or woman who has not ceased to progress, and who has no need of deep and heartfelt repentance, will ever allude to any previous period of their lives as a time of superior enjoyment—so far as the Spirit and power of God are concerned—to that then experienced. For, however unfavorable the circumstances by which they may be surrounded, if they undeviatingly pursue the course which the Lord has pointed out, present light, intelligence, gifts of the Spirit and happiness will contrast very favorably with the amount of these blessings experienced by them at any previous time. If it were not so, could the people of God be said to progress, increasing in faith and preparing for the revelation of the Lord Jesus? The saints may put it down as a truth, that if they do not feel to enjoy the power of God more at the present time than they ever did in their lives before, there is something wrong, and they have need to critically examine themselves and repent with all their heart, or they will get worse and worse until they are completely destitute of the light and intelligence of the Lord. No individual who has kept pace with the onward progress of the work of God, who has continued to obey every law and ordinance revealed by the Lord for man's salvation, will be in this situation.

Belief, repentance, baptism, and the laying on of hands for the bestowal of the Holy Ghost, will be attended to in their turn by the individual desirous of progressing, and when these are obeyed, he or she will not stop, but will go on from principle to principle, from light to light, until they shall be restored to the presence of God the Father. It is because individuals cease to obey these commandments and ordinances that they cease to have the feelings they once had. When they first became acquainted with the work of God, they rejoiced that He in his mercy had revealed it unto them, and they went forth gladly, repenting of their sins, and obeyed the ordinances of baptism and laying on of

hands. Their joy was full, for they had been obedient; and the Lord acknowledged it by bestowing his blessing. Now, this same Lord, even the Almighty, has revealed—by the same instrument through which the necessity of obedience to these primary ordinances was made known—other ordinances and laws to be obeyed; but, strange to tell, many who received the first principles and obeyed the first ordinances so gladly, and obtained such exceeding great joy because of their submission to the will of the Lord, take exception to these, and either think it unnecessary to obey them or defer the obedience until some more favorable opportunity. The consequence is, they are numbered among the disobedient, and do not have that claim upon the Spirit and blessings of the Lord they once had. Had they persevered as they commenced, that joy which was so exquisite, and which filled them with such love to God and their brethren, would have increased and been ever present, and they never would have had cause to look back with a longing desire for the possession once more of those feelings which they once had.

The impetus which this reformation will undoubtedly give to the work of the Lord on the earth, is incalculable. Every elder who goes to the nations in discharge of his duty from this time forth, will be accompanied by an increase of power. The time is comparatively short in which a mighty work must be accomplished and the word of the Lord through his prophets, regarding the Latter-day dispensation, be fulfilled. It is meet, therefore, that there should be increased power bestowed; and that the saints may be prepared to receive it, they must reform and put away everything that is evil from their midst. And if they have left any law, commandment or ordinance unperformed, it is their duty to seek to obey it as soon as practicable, and by that means again obtain that peace and joy which are precious and desirable above all things.

A GLIMPSE AT SOCIETY IN THE WORLD.

JANUARY 31ST, 1857.

In an extract from the Grand Jury Report of the November term of the Court of Sessions for this county and city, which we published in our last week's issue, we gave a little insight into the shocking evils which abound in this city and state, and which are diffusing, unchecked, their depraving and polluting influences throughout the land. It is not, however, in San Francisco or California alone that this wretched and corrupt state of affairs exists; this people are not the only community who are suffering from the evil effects of vice and crime. There is not a Christian (so called) state or nation which is not similarly situated, to a greater or less extent. Great Britain,—whose land is filled with systems passing under the name of Christianity, whose cities are distinguished for the great number of elegant structures in which the beauties of these systems are expounded, and whose missionary ships float in every sea laden with bearers of this reputedly great salvation, is in equally as deplorable a condition. This is plainly to be seen by the article extracted from the Liverpool *Daily Post*, which we published in our last number. Though all the light and intelligence of the age is brought into requisition, with every appliance that money can procure or long experience suggest, to check and stay the stream of crime which is coursing through their midst, yet it is still increasing in volume and velocity, and reflecting men are completely nonplused to know what they can do more than they have already done to effect a change for the better. Though this nation is incomparably better situated in many respects than the people of the British Isles, yet, so far as vice and crime are concerned, the state of society throughout our large cities is precisely similar. These evils are perceptibly increasing, notwithstanding every effort to arrest them. The frightful developments that have been made of late in the "God-fearing" city of Boston, in the trial of the Hancock school case, relative to the immorality practiced in the public schools of that goodly city, ought to be an alarming evidence of this. Were this an isolated instance it should arouse the attention of the people to

the extirpation of the evils that are surely sapping the foundation of morality and virtue in their midst; but when it is borne in mind that this is only one instance out of hundreds that might be mentioned, then the crying necessity of a complete and thorough reformation should pierce them like lightning. Statistics show, beyond the possibility of contradiction, that these are not the only evils the people of that city have to dread, but that murders are daily becoming more rife, and justice is administered with such laxity, that it is the rule rather than the exception for it to be cheated of its victim.

A glimpse at the iniquity practiced in the metropolis of the empire State, is afforded in the following extract from the New York correspondence of the *Alta California*. The writer says:—

"The virtuous portion of the community was this week shocked by some startling revelations which came to light. Some of the daily papers here are in the habit of publishing in their columns, advertisements too gross to meet the eye of any person possessed of the slightest spark of virtue, under the heads of "A Governess Wanted," "A Companion Wanted," "Wanted a Wife," etc. These advertisements emanate from a horde of wretched libertines who infest our city, and who destroy hundreds of foolish young creatures who are basely deceived by them."

This is but a glimpse at one species of iniquity practiced in that community; but were a faithful daguerreotype of all the crime and wrongs that are daily attempted and perpetrated, to be transcribed to paper, what a mass of untold misery would it unfold! Yet that people boast of their Christian enlightenment and institutions, of their advancement in everything good and great, and of their great superiority over the people of Utah. The New Orleans *True Delta*, in alluding to the decrease of business, and the untenanted stores and deserted looks of the streets of the "Crescent City" at a season when business should be brisk, remarks as follows:—

"We do not attribute this desertion to the murders almost daily perpetrated, the outrages constantly occurring—it is extremely hazardous and unpopular to do so, and why need we incur personal risks or lose pecuniary support by saying unpalatable things—still it is hard to witness, unmoved, these evidences of a disordered state of the body politic, and to remain a silent spectator of occurrences that must sooner or later take the bread out of all our mouths."

There is biting sarcasm in the ironical sentence, in which the writer states that he does not attribute the deserted thorough-

fares and vacant stores to the murders daily perpetrated, and the outrages constantly occurring. Such truths must, without doubt, be unpalatable to a people who have become so lost to virtue as to permit evils of so dreadful a nature to be of such frequent occurrence in their midst.

That the unthinking and superficial see but little to alarm or arouse them in the circumstances by which they are surrounded, is not strange, as they glide gently along with the stream without giving heed to the signs which are so portentous of the approaching tempest; but that men of observation and reflection should be lulled into a feeling of security under such circumstances seems unaccountable. They appear to be fully alive to the imaginary evils existing in Utah, and are full of suggestions and remedies to uproot them, but the fire that is being kindled in their own midst, and that threatens to enwrap them and all their institutions in flames, is suffered to burn and run riot unheeded. Who is there that can look with an unprejudiced eye upon the situation of the so-called Christian nations, including our own nation, and Great Britain and the continental nations of Europe, and see the wickedness and corruption which are spreading and increasing on all hands, that can escape the conviction that, as sure as the Omnipotent reigneth in the heavens, vengeance and destruction will be meted out to them, sooner or later, with an unsparing hand? Men sneer at the idea of the Latter-day Saints obtaining new revelation and authority from heaven to organize the Church of Christ and to preach his gospel in its purity; but is not just such a Work needed? Who can view the fruits brought forth by popular Christianity and the deplorable situation of Christendom, and not be convinced that these vaunted systems are not what they profess to be? When will mankind or the earth be redeemed from the thraldom of sin and wickedness by its operations? Fifteen or sixteen centuries ago it usurped the place of the pure gospel of Jesus; what nearer to perfection, and to the possession of the attributes ascribed to the believers in the pure system of salvation, are its believers in the nineteenth century than those who believed in it at its early rise? Every year they get farther and farther from holiness and perfection. Immorality, vice and crime of every description have increased under its auspices to such an extent that the Lord has determined its destruction.

That these evils have increased in the nations where it has had full power, and where unlimited wealth and potent auxiliaries have been at its command, must be admitted. Yet, with these facts before their eyes, and fully cognizant of the gross immorality, wretchedness and misery flourishing so luxuriantly around them, the writers for the press throughout Christendom, and particularly in the United States, are employed in setting before the people what they may expect from the spread and development of "Mormonism,"—the system which, if they could understand and receive it, is calculated to deliver them from the wickedness with which they are being overwhelmed. This much-despised system, if obeyed by the nations of the earth, would relieve them from the evils under which they are at present groaning. It is for this purpose that it has been revealed and that it is declared in their midst. When it prevails—and prevail it assuredly must—adultery, whoredom and the long train of abominations and crimes that follow in their wake, will be effectually extirpated; for the law of God, when it is administered, exacts the penalty of death for every such offence.

UNBELIEF IN THE PROMISES OF THE LORD.

FEBRUARY 7TH, 1857.

ONE of the most cheering promises given by the Lord to his people, is, that whatsoever they ask in the name of Jesus, nothing doubting, shall be granted unto them. This promise, given by a Being of perfect truth and illimitable power, who has the will and the ability to grant whatsoever is asked of him aright, ought to fill the hearts of his people, to whom it is given, with joy unspeakable, and cheer them in the midst of all their trials and sufferings. It has this effect with those who have kept his commandments, as they soon obtain the knowledge, which John said the ancient saints received,—that whatsoever they asked, they received of him, because *they kept his commandments.* If they asked anything

according to his will, he listened to and granted it. Everything connected with the history of God's dealings with man proves that the Lord always was a Being who heard and answered prayer, and granted unto his people every desire of their heart in righteousness. And, if he is an unchangeable Being, the same yesterday, to-day, and forever, we can rest assured that he will as willingly listen to the cries of those who seek him to-day as he ever did. This is one of the greatest points of difference between the Latter-day Saints and the so-called Christian world. The Latter-day Saints believe that the Almighty's power is unrestricted, that he can and will bestow every blessing upon those that diligently seek him to-day, as much as he would eighteen, twenty or forty centuries ago,—that his arm is not shortened that it cannot save, neither his ear heavy that it cannot hear; but that He presideth over the affairs of the children of men and dispenseth his gifts and blessings unto them according to their faithfulness in seeking them, as much as he ever did. Believing that Jesus meant what he said, when he told his disciples that whatsoever they should ask the Father in his name it should be granted unto them, and that he did not mean it to be confined to them alone, but intended it as a reliable promise to his disciples in every age, the Latter-day Saints have all confidence in asking the Lord to bestow upon them the wisdom and knowledge, the gifts and power which were enjoyed by the people of the Lord in ancient days. Because they do this they are ridiculed and condemned by the Christian world.

Christendom practically assert, by their teachings and course, that they look upon the Lord as a changeable Being—a Being who is a respector of persons. For they assert that the gifts, power, wisdom and knowledge that were attainable to the people of the first century, and readily bestowed by the Almighty upon them, must not be sought for by the present generation, as they are not for them, and, therefore, cannot be obtained. If they did not affect to be the people of God, and made no pretensions to keep his commandments, such assertions and ideas as they at present advance would be perfectly proper; but while pretending to keep the commandments of God and to be His accepted people, they are monstrous and anti-christian, and clearly show that Christendom does not view God as a Being who is the same yesterday,

to-day and forever, and who will bestow upon his people in every age the gifts and blessings of his gospel without partiality. Instead of their teaching mankind that the Lord will bestow upon them whatsoever they ask in righteousness, they teach them that there are but few things that they can obtain—that the Lord is not so favorably inclined to this generation as he was to former ones. The consequences are, doubt, gross darkness and unbelief have increased from generation to generation, until men have arrived at the conclusion that the Lord does not concern himself about sublunary affairs, and they can do almost as they please without any fear of interference from him. These doctrines have filled the world with apostacy, have divided mankind into numberless sects and parties, and made the earth a pandemonium. Apostate Christendom, through the press and from the pulpit, has unhesitatingly and unblushingly proclaimed, that God will not reveal himself or his will unto man in this generation. This assertion ministers professedly Christian will not scruple to support with the most sophistical arguments, and they will do it, too, with the Bible in their hands, the Book which gives the lie direct to such teachings, being replete with promises and covenants made by the Lord himself that He will reveal himself and his will to those who diligently seek him.

That we do not misrepresent the teachings of the popular ministers of the present day, when we state that these are their doctrines, every individual who is in the least acquainted with their creeds and systems must know. Should it be a cause of wonder, then, that darkness abounds, and that faith in the promises of God and his ability to fulfil them, is stifled? Let a man go to a modern Christian minister and inform him that, being in doubt in relation to the commandments he ought to obey and the church he ought to join, he had gone to the Lord, believing the promises He had given in his word, and had asked him to reveal his will unto him, and the Lord had done so by a dream, by vision, by open manifestation or by any of the ways which he has of revealing himself unto man, in what manner, we ask, would his statement be received by such a minister? He would be horrified at the idea, and would speedily caution the seeker after truth to beware of delusion, as such manifestations were not given to man now-a-days. What! the Lord inform a man what church he must

join, give him any light as to what commandments he must obey, and who possesses the authority to administer them? Impossible! The idea is outrageous! If we let this doctrine gain ground our craft is ended, for men who will take this course will all join one church, and obey the ordinances taught by it, and then our numberless systems and sects will fall to the ground! Acting upon these feelings he spares no pains to convince the inquirer that he must not look for such things at the present day; these blessings were only conferred upon the people of by-gone generations. Vaunting about the truth of the Bible, and at the same time endeavoring to persuade the people that the plain and unmistakable promises contained therein, were not given with the intention of being fulfilled to men of the present day!

To us it appears strange that men will so obstinately close their eyes to these gross inconsistencies in the teachings and practice of the ministers of modern Christianity. For what were these promises given, if they were not to be fulfilled unto men when they complied with the conditions required of them? If man cannot rely upon them, how can it be expected that he can trust to the promises of salvation if he should be obedient? The moment that the attempt is made to weaken the faith of mankind in any particular promise, if successful, it weakens their faith in all the remaining promises, and such individuals are on the high road to infidelity. When Jesus made the promise, that whatsoever his disciples asked, in his name, it should be given them; he intended that they should avail themselves of it. When he said that he would manifest himself unto them that loved him, he did not intend to deceive, or to say one thing and mean another; but he uttered the truth, upon the fulfilment of which mankind might, if necessary, rely unto death. So, also, when the Lord said through James, that if any lacked wisdom they had but to ask Him, who giveth to all men liberally without upbraiding, and it should be given him,—He designed that it should be an incentive to them to seek for wisdom from Him, with the full assurance that they would obtain it. Were men to believe in these promises, and seek with all their hearts to obtain them, there would not be the confusion there is at present in matters of religion; but mankind would *know* what the Lord approved and what he condemned, and be prepared to adopt or reject, as truth or error

might be presented to them. This is the great characteristic of the gospel of Jesus, or as it is now called, "Mormonism;" it points man to these promises, and it assures him of their full and complete fulfilment if he will take the proper course. The Latter-day Saints have experienced their truth. They know that God heareth and answereth prayer; that he revealeth himself and maketh known his will to those who seek him, and that he bestows all the gifts and blessings upon his people in these days, that were enjoyed by those of former generations. Of this they boldly and publicly bear testimony. Is it not reasonable and Scriptural? Who that believes the Scriptures, can examine the position taken by the Latter-day Saints on these points, and not be convinced that it is the only consistent and tenable position that can be assumed? Or, on the other hand, who that is not blinded by prejudice, can scrutinize the belief of Christendom on these doctrines and escape the conviction that they are directly antagonistic to the word of the Lord?

DECREASE OF CONFIDENCE.

FEBRUARY 14TH, 1857.

THE confidence of the people in those who have been chosen to fill important offices, has been very much shaken during the past week. Two men, holding the most important state offices, have been impeached before the bar of the Senate for high misdemeanors. The Treasurer and Controllor, men who were chosen to fill those offices because the people were anxious to have a thorough reform inaugurated and the old party hacks and politicians thrust out, stand charged with crimes of the greatest magnitude, and will, in all probability, be ejected from their offices in deep disgrace. The investigations which have been made reveal a frightful amount of rascality on the part of office holders. It would seem that office is only sought as an opportunity to indulge in unlimited fraud and corruption; for the cry was loudly uttered, and re-echoed throughout the State, that the politicians who held

power under the old democratic dynasty, were guilty of peculation and corruption of almost every description, and that the time had arrived to oust them from office. The people did, by their free suffrages, strip them of their power, and men were selected to fill their places whose hands were supposed to be clean, and who were to be reformers; but alas! for poor, hapless, politician-ridden California, in avoiding Sylla she has stranded on Charybdis. Those in whom the people trusted have most cruelly violated their confidence. Those who were to be their saviors have sunk them deeper in the vortex in which they were struggling. The people stand aghast at such astounding disclosures of malfeasance on the part of their most responsible officers, and they look around in vain for men upon whom they can rely. If individuals of such antecedents as were these men's when inducted into office, can become so lost to all sense of honor and virtue as to betray their trust in so brief a period after receiving their appointments, in whom can the people have confidence? The bonds which formerly were sufficiently strong to keep men from transcending the bounds of honesty, have become weak, and the confidence which man ought to repose in his fellow-man is gradually but surely being undermined. This will doubtless increase, and can only be stopped by the recognition of a stronger bond than anything viewed as such in the world at the present time. We confidently assert, gentlemen, that the time is not far distant when, if you wish to have officers whom you can trust, who will discharge their duties in an efficient and satisfactory manner, you will have to send to Utah for them. Yes, you will have to get "Mormons," whose incentive to be honest and virtuous, and to maintain their reputation and integrity unsullied and untainted, is the knowledge that there is a life of glorious immortality ahead, in which they will receive glory, honor, lives eternal, and everything that a good man can desire or a God bestow, and which they will forfeit all claim to by a corrupt and dishonest course. Officers secured by such bonds will rarely be dishonest; they would have too much at stake to forfeit it by the abstraction of a few thousand or million dollars, or by any other dishonorable or degrading action. With such incentives to be upright and honest, "Mormon" officers who live their religion, are perfectly trustworthy and reliable, and defalcations or malfeasance in office are unheard of among them.

Repeated attempts have been made here, in California, for the past year or two, to have an Emigration Fund, by the aid of which agriculturists and artisans of every description might be brought to this country. California needed population; her rich and productive valleys needed sturdy cultivators to bring to light her hidden treasures; her resources and abundant elements of wealth required the presence of the manufacturer and the artisan to develop them; but these individuals who were to cause the hum of industry to resound from the mountains to the sea, had to be brought here. Funds could be raised; there would be but little difficulty in raising them; but the principal trouble was, with whom could they be entrusted after they were raised? If agents were selected to take charge of the emigration they might run off with funds. There was not sufficient at stake to counterbalance the temptation which the possession of large sums of money would produce. With a few other difficulties of minor importance, this really proved an insuperable objection, and the project was dropped and declared impracticable. Could they have had "Mormon" agents —men who would adhere to the principles of their religion, this obstacle would have been removed. The Latter-day Saints have an Emigration Fund of several hundred thousand dollars, and by its aid, for several years past, large companies have been brought to Utah; but who ever heard of its agents absconding? We have yet to hear of the first one. There are men found occasionally, it is true, who profess to be "Mormons" and yet practice iniquity; but they are comparatively rare, and in the course of events are either cast off or think it best to leave. All who live up to the principles of "Mormonism" realize too well the value of the prize to be obtained by a strictly honorable and upright course to take any other. We assert again, that the day is not far distant when confidence will be so utterly destroyed in the breasts of men in their fellows, that they will gladly avail themselves of the services of Latter-day Saints, because they will know that they can be trusted. Those that do not now believe our assertion, have only to wait a few years and they will see it fulfilled.

FALSE STATEMENTS OF THE "PACIFIC."

~~JANUARY~~ February 14TH, 1854.

IN an article of some length in the *Pacific* of Thursday, headed "Temporal effects of Mormonism," the wonderfully astute and sapient editors of that paper make the announcement of a grand discovery they have made, in regard to the blighting effects of "Mormonism" on its followers. This discovery, which is announced with a grand flourish of trumpets and gratuitously set forth by this brace of lynx-eyed reverends for the consideration of the deluded "Mormons," is something that has been strangely and unaccountably overlooked by all writers on this subject until the present. For the *Reverend* J. H. Brayton and the *Reverend* S. V. Blakeslee, editors of the *San Francisco Pacific*, has the great honor of discovering this mare's nest been reserved! By the exercise of their extraordinary penetration they are in a fair way to immortalize themselves and earn unfading fame! Their discovery applies particularly to the first "Mormon" settlers of San Francisco and California; but, if true in regard to them, will doubtless be applicable to "Mormons" elsewhere. The article states that "this generally honest, but universally ignorant and misguided people" came to California at an early day, that they were here when land was comparatively worthless, and could be had almost for the asking; that they were among the first parties in the gold mines, and had the best possible chances for making money; that, being industrious, adventurous and hardy, they did make money, more, perhaps, than any other class in the diggings, and were notorious for their success in this respect,—that in the early days of gold digging—say seven or eight years ago—they were nearly all well off, owning real estate, cattle and money,—and ends the statement of what they were in those days, with the inquiry,—What is their pecuniary condition, as a people, to-day, in San Francisco? This they answer themselves, as follows:—"They are the poorest white men among us. Many of them reduced to the verge of poverty, in fact, most of them are abjectly poor. Their broad acres of city lots are gone; their houses and money are gone; their accumulated wealth is dissipated." Assuming this last statement

of theirs to be correct, they ask,—Why is it? The remainder of the article consists of a series of questions and answers, which they, of course, expect to be conclusive in convincing their readers, and perhaps, "this generally honest, but universally ignorant and misguided people," that poverty and want are the natural attendants of belief in "Mormonism."

They do not attempt to reconcile the apparent discrepancy which exists between their first statements in regard to their proverbial industry and success, and their last respecting their present extreme poverty. They were "Mormons"—believers in "Mormonism"—in the days of their first settlement of this country; how came it, then, if the assertions of the *Pacific* be true that the temporal effects of "Mormonism" are abject poverty and want, that they should be so signally prospered beyond their fellows in those days, as to have it become notorious and proverbial throughout the country? Every reader of the *Pacific* possessing a grain of common sense, and bestowing the slightest reflection on the subject, will perceive in a moment that the story is absurd and badly constructed. If, as the *Pacific* hints, present poverty and want are attributable to the vampyre of priestly cunning that is sucking their life-blood while they sleep; or to the burdens secretly imposed; or to the tithings and tribute,—how came they to prosper and rapidly acquire property in those days when they had all these things to bear as much as they have had at any subsequent period? Now, we have the evidence on hand to prove, that these *reverend* editors have basely and maliciously *lied* when they stated as a fact that the "Mormons," who in '49 were nearly all well off, and who owned real estate, cattle and money, are in a state of abject poverty, to-day, in San Francisco. It may be termed a religious lie, and be justified under the circumstances as necessary to prejudice the people against "Mormonism," and to prevent its spread; but still it is a lie. What are the facts about the first "Mormon" settlers? Do not the editors of the *Pacific* know that the "Mormons" are continually gathering to Utah, and that it is one of the most prominent doctrines of their belief? And do they not also know—which if they have been acquainted with the affairs of this country since the early settlement they must know—that these early settlers, with few exceptions, have left San Francisco, and either gone to Utah or

San Bernardino? We fearlessly assert, and we do it on our own personal knowledge, that the editors of the *Pacific* cannot put their finger on a man in this city, who belongs to this Church, that in early days was well off and is now reduced to the verge of poverty. They must have been aware when they penned their article on this subject that they were stating a falsehood and from that falsehood drawing incorrect and unreliable deductions. When men resort to such despicably low measures as the editors of the *Pacific* have done in this instance, to injure and counteract the influence and progress of a system and community, they are in a pitiable condition. The "Mormons" in San Francisco are not particularly noted for the abundance of this world's goods in their possession; but we do not know of an individual among them that is in a state of abject poverty. We would think it no disgrace, however, even if they were, so long as they are honest; and that they are thus honest, frugal, hardy, adventurous and industrious, the editors of the *Pacific* have freely borne testimony to. We wish that we could bear the same testimony in regard to *their* honesty; but, setting aside their honesty in regard to pecuniary matters, upon which we at present express no opinion, they have manifested gross dishonesty in robbing truth of its good name, and in falsifying and misrepresenting it to the world.

The good qualities which were possessed by the Latter-day Saints at the time of the first settlement of California, and which produced success and prosperity then, are still theirs and produce now the same results, as evidenced in the prosperity of San Bernardino in this State, Carson Valley in Western Utah, and the thrifty and well established settlements in the Valleys on the Eastern side of that Territory. Why not extend your researches in regard to the "temporal effects of Mormonism," Messrs. Editors, to these settlements? Are poverty and want the concomitants of "Mormonism" in Southern California or in Utah? You know they are not. You also know, if as conversant with history as you should be, that when permitted to dwell unmolested we have never suffered from poverty and want. These are not the effects of "Mormonism," though often endured by "Mormons," but are the effects of mobocracy, aroused and fanned into a flame by the exertions of priests and editors, who think it no harm to fabricate and publish lies about this system.

OBSTACLES AND TRIALS.

FEBRUARY 14TH, 1857.

IT is a cause of surprise to many that the Latter-day Saints, professing as they do to be the people of God, should have so many obstacles to contend with in the world, from persecution and the apparently untoward circumstances by which they are surrounded through the efforts of their enemies. Men look to the Lord as a Being of infinite power, and foolishly imagine that if he should have a people upon the earth and a work to accomplish, that he would remove every obstacle from their path, would leave nothing to interrupt or impede their progress in the least, and would manifest his approbation of them and their efforts in so unmistakable and public a manner, that almost everyone must be convinced that they were the people of God and that the Work in which they were engaged was from him. They forget that this was not the case in ancient days; they forget that those whose hearts were not disposed to receive the truth, and whose understandings were not quickened to perceive and recognize the signs by which it was accompanied, in ancient days, could see nothing attractive or wonderful about it, and rejected it. They forget this, and think because the Latter-day Saints do not perform stupendous miracles, when they ask them for a sign to be shown by which they may know that they (the Latter-day Saints) are the people of God, they cannot be what they profess to be.

Now, the Lord does, in numberless ways, bear testimony and give signs unto the world by which they may know of the truth of his Work and people; but it is not in the manner which men naturally expect. It is not by causing those who bear His name to be honored and smiled upon on all hands, and to have no difficulties to contend with; neither is it by the manifestation of wonderful and astounding displays of power, (though, to the mind spiritually enlightened, such power will be always apparent) by which men will be convinced and compelled to believe, whether they will or no. Men would deserve but little credit or reward for doing the will of God, if he were to use these means to bring them to the truth. There would be but little opportunity for the

exercise of their agency, and, as a consequence of this, their happiness would be limited. But the Lord has given man his agency, either to choose the good and refuse the evil, or *vice versa*. And there is no man born upon the earth, in the possession of the faculties common to the race, that need be in doubt in relation to the truth or the course proper for him to pursue when the choice has to be made. Whenever the Lord's kingdom is upon the earth, and the people are notified of the fact by those duly empowered, it is within the power of every man and woman to obtain a knowledge that it is what it professes to be. This knowledge they can retain, if they do right, and it will be far more consoling and strengthening than the occasional manifestation of extraordinary power, because it will, if cherished, continually abide with its possessor.

To the people of God there is a wise design apparent in the obstacles and trials with which they have to contend and overcome. They can see that they are necessary to develop and perfect them; and instead of feeling to repine because they have them to meet, they rejoice that the Lord has given them such an opportunity of gaining experience.

MORMON TONE—HOW IT SHOULD BE JUDGED.

FEBRUARY 21ST, 1857.

A RELIGIOUS contemporary, in an article to which we allude in another column, says, that it wants no better evidence against "Mormonism" than the *tone* maintained by its *Standards*. It is not an unfrequent thing for objections to be raised by the professedly pious and religious against the *tone* of the "Mormon" speeches and articles. Everything said by the Latter-day Saints is so devoid of that sanctimonious twang and affectation of piety, so popular in the religious world in these days, that many who are disposed to measure their neighbor's religion by the amount they display of these qualities, set the "Mormons" down as an irreligious and impious community. The school in which the Latter-day

Saints have been trained is a very different one from that in which the people by whom we are surrounded have been; and the difference to be observed between us and the religious world is in consequence of the difference in our experience. Men, to pass a correct judgment on "Mormonism" by the *tone* of its professors or of its *Standards*, should first become acquainted with the circumstances which have produced this peculiarity in their tone; for, were the writings of many of the prophets and apostles to be judged by their *tone* alone, without their peculiar and bitter experience being remembered or the circumstances taken into consideration under which their records were written, Christianity or the gospel of Jesus—the system to which they belonged—might be condemned. But remembering the trials and sufferings which they endured because of their adherence to the gospel of Jesus, our hearts are filled with sympathy for them, and we intuitively perceive and acknowledge that all they said and wrote, though it might be considered harsh and offensive under some circumstances, was perfectly justifiable and proper.

So it is in regard to the Latter-day Saints. Though many of their contemporaries may condemn the tone of their remarks and writings, yet posterity, when the history of this age is spread before them, will be astonished at the forbearance and meekness they manifested; and they will readily acknowledge that nothing but the assistance of a superior power, could have aided them in enduring, in so wonderful a manner, the dreadful sufferings and wrongs that have been heaped upon them. Every species of enormity and oppression that the mind can conceive, or the most malignant inhumanity devise, has been unsparingly inflicted upon them, and by those, too, who should have been foremost to extend the hand of sympathy and friendship. Men, before they find fault with or condemn the tone of "Mormon" remarks and publications, should read their history, and ponder over their murdered men, their ravished women, and their homes made desolate by the ruthless hand of persecution. They should follow them in their wanderings,—driven from city to city, from county to county and from state to state; plundered of their property and violently expelled from their inheritances; seeking in vain for a spot in the land of their nativity, sheltered by the constitution of their fathers, in which they could dwell in peace and quietness.

Let them reflect on these things, the list of which is so dreadful that the mind almost shrinks with horror from the contemplation, and then ask themselves what they think of the tone of "Mormon" speeches and writings. If they are reasonable and humane men their only wonder will be how human nature ever endured it. The bare remembrance of these scenes, when we permit our mind to recall them, causes emotions that we prefer at present to repress. When we see the same spirit indulged in by individuals now, who, had they the power, would re-enact those scenes of violence and persecution, we feel indignant, and we freely express it. The Latter-day Saints, when they became acquainted with the principles of their holy religion, were filled with an intense desire to impart the knowledge unto others, and with hearts overflowing with love and joy, they made known these things to all by whom they were surrounded. In the simplicity of their hearts, when they first became acquainted with the Work, and perceived the beauty and excellency thereof, they imagined they would only have to open the Bible and point to the promises contained therein to have all men ready to embrace it; but how cruelly were they deceived! The men who ought to have received it with joy, were the very men, in many instances, to fan the flame of persecution and incite and head crusades against them. Ministers and professors of religion have been their most zealous and unrelenting persecutors, from the days of the early rise of this system until the present. They have looked on approvingly while every imaginable indignity has been heaped upon the "Mormons," and have witnessed their expulsion from the haunts of civilization without extending a hand to prevent or raising a voice to rebuke so foul and flagrant an outrage upon the rights of man, and yet they find fault with the *tone* of the Latter-day Saints' remarks! They strain at a gnat and swallow a camel!

If our cotemporaries, religious or otherwise, desire to avoid for the future the charge of uttering and publishing falsehoods they must learn to keep within the pale of truth; if they will forsake the society of the truthful and respectable to mingle with the vicious and depraved throng, they have no right to complain if they receive the same treatment as those they associate with. A thin-skinned non-combatant should keep out of the fray; and it is only a miserably contemptible and dastardly spirit that would

prompt a man to insult and outrage the feelings of another, and then rely upon his professedly peaceful character to protect him from the indignation and punishment he so richly merits. We wish the world to understand that we, as a people, have submissively and patiently endured, without resenting, all that the Lord requires of us to submit to. We have been smitten on one cheek, times without number; and have meekly and repeatedly turned the other, only to experience similar treatment. How long the world would think that we should submit to this treatment without any change in our demeanor or *tone*, we know not; but this we do know, that there is a point beyond which submission, even by a Latter-day Saint, would cease to be a virtue.

NO EXCUSE FOR THE WORLD.

FEBRUARY 21ST, 1857.

THIS generation can never excuse themselves before the judgment seat of Christ by pleading ignorance of the Work which he has commenced upon the earth. They will be obliged to confess that their blood is upon their own heads, and that the Lord has given them every needful opportunity to become acquainted with his designs, to become participants in his Work and to be prepared for everything that is coming upon the earth and its inhabitants. The elders of Israel are going forth lifting up their voices and calling upon the people to prepare for the great day of God Almighty, which is nigh at hand. The press is busily employed in a great many places in circulating the same warning, and in advancing the most cogent reasons to induce men to pay attention to it. There are very few, comparatively speaking, therefore, who have not had an opportunity of becoming acquainted with the great Work of the last days. A message such as the Latter-day Saints profess to be the bearers of, is of such extreme importance to the whole family of man that they cannot be justified in passing it by unnoticed. Even if the people should have

no cause to think it true, it becomes a duty, situated as they are, the moment they hear the message to investigate and give heed to it. The systems of Christendom have no prophets or apostles; neither do they have nor aspire to obtain constant and direct revelation from the Deity; therefore, such events as the Latter-day Saints predict as being about to take place, might be in contemplation by the Lord, and all Christendom be in total ignorance of them. Were there prophets and regularly authorized servants of God in their midst, then they might be justified in not paying attention to every man who might arise professing to have the authority to warn them; because if preparation should be needed on their part for anything about to take place, they would be forewarned of it by the prophets and servants of God who were with them. But the Latter-day Saints stand up in the midst of the people and solemnly declare that God has again spoken from the heavens, has again sent his holy angels to the earth to communicate his will to man, has again restored the gospel in its purity with all its attendant gifts, has again conferred the power upon men to legally administer in its ordinances and commanded them to go forth to all the inhabitants of the earth and bear testimony of these things, that those who believe and obey this message may escape the judgments and calamities about to be visited upon the heads of the wicked. They bear testimony that they know these things to be true—that the Lord has revealed it unto them. Is there a man out of the numerous thousands of ministers of Christendom that can bear witness that he knows the testimony of the Latter-day Saints to be false, and that they have no authority to proclaim such a message? No, there is not; for to be able to bear such witness he must pretend to have revelation from God, and that all Christendom asserts to be impossible in these days.

Under such circumstances, then, the thought in the mind of every man should be,—"I must inquire into and investigate this message; for, perchance, it may be true, and if it be true, it is my duty to obey it." It being a well established fact that Christendom is determined neither to believe in new revelation nor permit any person that does believe in it to remain within its pales, it should forcibly strike every person at once, who will reflect on the subject, that the Lord, if He had a message to send, would not select any of the systems of Christendom as a medium through

which to communicate it; but that it would be made known to the world through a people such as the Latter-day Saints profess to be. The denial of Christendom is only what might be expected under the circumstances, and should be unheeded by the individual who is anxious to know the will and designs of God. When men are aware, as the people of the present generation must be, that they are unacquainted with the Lord's wishes and designs, and that all they know about him is what was revealed to generations that existed a great number of centuries ago, what course should they pursue when men come among them in the name of the Lord with a message for their consideration? Coming in the name of the Lord, under such circumstances, should entitle them and it to a fair and impartial hearing and investigation. The message comes in too important a name,—and, if a true one, with consequences too tremendous to be rejected lightly and without examination. Yet the great majority of the people, instead of taking this course, or paying the slightest attention to the message called by them "Mormonism," which is solemnly declared in their hearing, pursue a course the most suicidal. The few who have striven to obtain knowledge relative to it, have obtained it, and become witnesses of its truth. The few who have deemed it worthy of notice and investigation, have embraced and obeyed it, as a message of vital importance. Are we not justified in saying, then, that this generation will be left without excuse when they are called to stand before the judgment-seat of Christ? Had every man done his duty in regard to this message, there is not now a human being, under the face of the whole heavens, that would not have heard of it and of the things and purposes the Lord is about to bring about and fulfill; for every man would have informed his neighbor, and the news would have spread with such rapidity that every nook and cranny of the earth would have resounded with the intelligence.

But it is not alone by the written and oral testimony of the elders that the inhabitants of the earth are being warned. They are being warned by the gathering together of the people who believe and receive this message, from all the nations of the earth, to the precise locality which the Scriptures designate; by the visible fulfilment of ancient prophecies; by the literal establishment of that kingdom which shall break in pieces all other kingdoms

and whose destiny is to stand for ever, and by the signs of the times. These things all coming to pass in conjunction with the declaration of this message, and the people who obey it being the instruments made use of to accomplish them, make this Work of so public and unusual a nature that but few can plead ignorance of its existence as an excuse for not obeying its requirements, as it has not been done in a corner.

SHIFTING THE RESPONSIBILITY.

FEBRUARY 21ST, 1857.

OUR contemporaries of the *Pacific*, when they are pressed to the wall or have their veracity impugned, have a very unique and convenient way of dodging the issue. We have a fair specimen of this before us, in their paper of Thursday last. It will be remembered by our readers that, in our last week's number, we took the liberty of contradicting, in rather plain language, statements made in an editorial article of their paper of the 12th instant relative to the "temporal effects of Mormonism." We branded their statements in that article as false, and said that we had the evidence on hand to prove them to be such. In an editorial, written in allusion to this subject, in their paper of this week, they, in the first place, disclaim the authorship of the article, and say that it was written by a gentleman who has suffered not a little from the "Mormons." And in the second place, they are not inclined, they say, to demean themselves by any controversy with men whose first resort towards those who differ from them is the free use of such epithets as *lying*, *liars*, etc. They neither substantiate nor deny the false statements and deductions which they have so freely made, but as a convenient way of avoiding either, fall back on their dignity! They do not wish to demean themselves, they say, by any controversy with men who freely use such epithets as *lying*, etc! The editors have truly strange ideas about what is demeaning. It is not demeaning to publish false statements, but it would be to get into

controversy with the individual who calls these statements false, or in plain, mountain English—*lies!* It is not demeaning to shift the responsibility of an editorial article containing these unblushing falsehoods on to the shoulders of some unknown individual, who has "suffered not a little from the Mormons," as though his sufferings gave him a right to traduce and defame "Mormonism" and every "Mormon!" It is not demeaning after these statements are publicly contradicted, to maintain the most profound silence in regard to them, neither withdrawing them by acknowledging in a frank and manly manner that they were based upon incorrect information, nor attempting to support them! We must confess that the ideas of the editors of the *Pacific* and ours differ very materially as to what is demeaning. We would rather be charged with the too free use of such epithets as *lying*, etc., than be accused of the free indulgence in false statements, which are virtually *lies*. And should we, during our editorial career, ever advance anything that is calculated to misrepresent and malign a system or a community, we trust that we may never be so destitute of honor as to shun the bold and open withdrawal of such statement, upon becoming aware of its tendency.

As to their remarks that we are ready and free in the charge of lying, where others would charge unintentional error, and that they have noticed "too much of the profane elegance of the bogus prophet Brigham Young" in our remarks, we have a few words to say. We have never hesitated to style such statements as those advanced by the *Pacific*—which, to view them in the most charitable light, could never have originated in unintentional error—as lying, and every man who has any perception of right and wrong would do the same. But we have ever been careful, in all controversy with our contemporaries, to discriminate closely between unintentional errors and wilful perversion and misrepresentation of truth. The bluntness and "profane elegance" of Brigham Young and other servants of God, is as much of a stumbling block to this generation as the bluntness and plain habit of speech of Jesus and his apostles. It shocked and offended the Pharisees, doubtless, to be called hypocrites, murderers, liars, and children of the devil, etc., as much as it does the editors of the *Pacific* to be told that the statements published in their columns are false.

By what process of ratiocination these editors have got the idea that, because we deny their unjust assertions, we wish to pick a difficulty with them or draw them into a controversy, is a mystery to us. If they wish to escape our notice, they must confine themselves to the truth when they speak about "Mormonism" and the "Mormons." If they do this in future, we can assure them that they will have but little cause to complain of us trying to pick a difficulty with them; if not, they will find us both ready and willing to defend our religion and ourselves from every aspersion they may publish. The day is past, and we thank the Lord for it, for us to sit tamely by and have detraction and unmeasured abuse heaped upon us without daring to resent it or to hurl the falsehoods back in the teeth of the men who utter them.

COMPLETION OF THE FIRST VOLUME.

FEBRUARY 28TH, 1857.

WITH the publication of this number we complete the first volume of the STANDARD. Contrary to the expectation of many, who thought the scheme an impracticable one, we have been enabled thus far to publish a paper in this city advocating and defending our principles. We still feel hopeful for the future. Though the publication of the paper has not been without its difficulties and embarrassments, yet the hand of the Lord has been so plainly manifested throughout the experience of the past twenty months, that we close our volume with the full assurance that so long as it is the design of the Lord and the counsel of His servants for a press and publication to be maintained here, that nothing will hinder its accomplishment, if we do our duty. We have but to reflect on what is past, and the obstacles that have had to be contended with, to feel convinced that had it not been the will of God that such a work should be done, and had the faith and prayers of his servants not been exercised to have his blessing rest upon the attempt, it would have proved a failure.

The need of a press in this country at the present time is apparent, not only to defend the truth and its advocates from the slanders and scurrilous reports which have been so freely circulated respecting them, but to place "Mormonism," or the truth, in a proper light before the people, to invite them to participate in its blessings and to warn them of the approaching calamities and judgments which will inevitably be poured out upon them, unless they repent. We do not expect the message we have to declare will be received and obeyed by all; the Scriptures lead us to think there will be few only who will accept it; but, whether few or many, we wish those who are sufficiently honest and humble to obey the truth when they find it, to have that privilege, and those who are not so disposed to be left without any excuse for rejecting it. The command to us is to labor faithfully in preaching the gospel of Jesus unto the people, bearing testimony of its truth and of our authority to administer it, and solemnly warning them of the judgments that will be inflicted as a penalty, if they refuse to obey it. If the people receive and obey these things, they will be blessed, and we will have joy in witnessing their compliance with the requirements of heaven; but if they do not and we have labored faithfully and with the Spirit, we will neither suffer loss nor be condemned. Judging by the information which we have received from various quarters relative to the paper, it has been the means of dispelling considerable prejudice from the minds of the people where it has been circulated. In perusing its columns they have learned for themselves from a more reliable source than mere rumor, what our doctrines and views are; and they find that instead of "Mormonism" being the frightful, debasing and anti-Scriptural system they were led to believe it to be, it is a system abundantly supported by Scripture and reason. This will always be the result which will attend the circulation of our own publications among a people who are in the least disposed to examine the subject dispassionately.

It will still be our aim, as we said in our prospectus, to make the STANDARD an exponent of the doctrines of the Church of Jesus Christ of Latter-day Saints, and to be a medium through which all can derive correct information in relation to the objects and progress of "Mormonism." Its columns, as heretofore, will also contain items of general intelligence and the current news of

the day, both foreign and domestic. No efforts will be spared on our part to make it an interesting and instructive sheet to all who have any love for the truth. If our agents, and the saints generally, will fully realize the propriety of making due exertions to circulate the STANDARD and obtain subscribers, they can assist us greatly in accomplishing this and in making such improvements, from time to time, as will be necessary to keep pace with our progress as a people. There are none so destitute of influence that they cannot aid us more or less in this respect, and we wish every Latter-day Saint—especially those dwelling on this western coast—to feel himself a party interested in the continued publication of the paper. To publish and sustain this paper are the duties expected of us, brethren and sisters; they have been assigned us by those having the authority, and in performing them we will be blessed and have the approval of the Spirit of the Lord. The expenses of such an enterprise are so heavy, that nothing but a united exertion of faith and works on the part of all concerned, can enable us to prosecute it without being heavily involved. This we wish to avoid, our liabilities being such at the present time as to give us a decided disinclination to increase them to the value of a dollar.

UNION AND OBEDIENCE.

FEBRUARY 28TH, 1856.

THE opposers of "Mormonism" say that the greatest evil connected with the system, is the implicit and unmurmuring obedience that is rendered by the people to the counsels of the head. Brigham Young has but to speak, and the unanimity and obedience are so perfect that the Latter-day Saints immediately comply with his request. This trait of "Mormon" character the world view with apprehension, and they occasionally indulge in alarming fears as to the result. To the prominence of this peculiarity some attribute the persecution and trouble we have to contend with. "If," say they, "the citizens of Utah wish to live in amity with

their fellow citizens of other portions of the Confederacy, they should depose their President, and cease to obey his behests or follow his guidance any longer." It will be suicidal for us, in their opinion, to continue to pursue the policy we have heretofore adopted, as it threatens us with inevitable ruin. Others imagine that our neighbors are the ones in danger of destruction and ruin, as they think the people of Utah are only waiting until they gather sufficient strength to descend like an avalanche upon their fellow citizens of the adjacent states and territories. But they all agree that it would be better for us and for the world if this were not one of our peculiarities. We view this in a very different light. The very existence of "Mormonism" depends on the maintenance of union and obedience among its followers. Divest it of these accompaniments, and it ceases to be the work of God, and would fail in benefiting its believers or the world. "Depose the President and cease to be led and governed as at present," is advice the Devil would give and like to have obeyed by the Latter-day Saints. He would have no fears for the fate of his kingdom, or for the fulfilment of the designs of the Lord, if he could only bring about such a consummation. But this, we are assured by the word of the Lord, will never be. "Mormonism" is destined to stand and prevail, and the dominion and power of Satan must be destroyed, and this can only be by the preservation of the present order.

Let men strip themselves of their prejudice, and view the great results that have attended this peculiarity of the Latter-day Saints, and they must be compelled to admit that it is a peculiarity as much needed in these days among the people of God as it was in former ages. That the principle of obedience should be observed more perfectly on earth, the disciples were taught to pray that God's kingdom might come, and his will be done on earth as it is in heaven. When His kingdom should be established on the earth, his will would be implicitly obeyed here as in heaven—his authorized agent here would be as unmurmuringly heeded as the angel of his presence or any other authority there. The Lord always designed this to be the case when he placed authority upon men to act in the affairs of His kingdom on the earth; therefore, when a people unto whom he sent his authorized agents or min isters, refused to obey their voice and follow their directions,

He manifested his disapprobation and displeasure by scourging and in some instances destroying them. So plainly does the Lord recognize this principle that every reader of the Bible cannot but perceive it; one notable instance occurring (Exodus IV, 16, and VII, 1) where God made his authorized minister *a god* unto a nation and their king—that is, he acted in God's stead, and his voice to them was equally as binding as though the Lord himself had spoken! This generation would unhesitatingly take the life of a man who would be so presumptuous as to make pretensions to this power in these days, yet it is what every believer in the word of God may expect. While the Lord has a work to perform or a people to lead, such power should be looked for; and when it is once more restored to the earth the people of God will be one (without which oneness they cannot be Christ's) and His will will begin to be done on earth as it is in heaven.

The wonderful success that has attended all the movements and labors of the Latter-day Saints, can be attributed to the strict observance of this principle. Mankind are astonished at the tenacity of purpose and indomitable perseverance that have distinguished them under the most discouraging circumstances. These qualities they have not failed to notice, but they have not perceived, or if perceiving have never acknowledged, that they originate in the principle of obedience, which they affect to despise though they are filled with fear in regard to it.

BASE ARTIFICE TO INJURE THE "MORMONS."

February ~~JANUARY~~ 28TH, 1857.

In the *Herald* of Wednesday, "Amicus Curiæ," who distinguished himself a few months ago by writing a silly article giving a *crippled* account of the members of the Legislature and their wives, has another long article, headed "More outrages of Brigham Young." In this latter article he proceeds to call the attention of the editor of the *Herald* to "a few of the recent outrages of the people of Utah and particularly to the course of Brigham

Young," by enumerating several instances in which Brigham Young and the "Mormons" have violated and trampled upon the laws of Congress, and refused to have them administered by the Federal officers sent by Government to act in their midst. The article is evidently written with the most base and malicious intentions, and is the production of a man who, if we may judge by the spirit of his article, would have no higher pleasure than to see the dogs of war let loose upon the "Mormons" and them exterminated from the face of the earth. The article is dated January 7th, at Great Salt Lake City, but was without doubt written in this city, as the editor of the *Herald's* proclivities for such slanders are too well known to admit of the supposition, for one moment, that he would keep so sweet a morsel on hand for two weeks after the arrival of the mail. The public are expected, of course, to innocently gulp down the whole story without questioning; dating the letter at Great Salt Lake City would make the article have a more telling effect, and was an artifice perfectly justifiable, in the estimation of the writer, to be used in creating prejudice against Brigham Young and the Latter-day Saints. To corroborate and give the statements a greater semblance of truth, on Thursday another communication appeared, over the signature of W. W. Drummond, confirming and giving additional items relative to the fate of all the records, books, etc., belonging to the office of the Clerk of the Supreme Court, the abstraction of which was alluded to, in the communication of Wednesday, as one of the treasonable outrages of which the "Mormons" had been so recently guilty.

It was not intended, of course, that the public should know that "Amicus Curiæ," the Great Salt Lake correspondent of the *Herald*, and W. W. Drummond are one and the same personage; yet, every person who will examine both communications, the structure of the sentences, etc., will scarcely fail to be convinced that the effusions of "Amicus Curiæ" and that of W. W. Drummond emanated from the same pen. We have the best of reasons for concluding that both communications originated here, and if they did, how contemptible a subterfuge to practice to bring indignation upon the "Mormons!" It was a most brave device and excellently planned! "Amicus Curiæ," at Great Salt Lake City, omitted to mention the fate of the books, records, etc.,

abstracted from the office of the Clerk of the Supreme Court in Utah by a party of "Mormons" in high standing, under the immediate direction of Brigham Young, but the omission is easily corrected; W. W. Drummond, United States District Judge of Utah, steps into the witness stand in San Francisco, and completes "the whole history of the infamous insult," by informing the editor of the *Herald* that they were burned, yes, "sir, burned up in the city of Great Salt Lake, and no notice taken of the outrage by any one in authority at that place!" Thus the convenient omission of this item by the mythical "Amicus Curiæ," gives an opportunity for the testimony of another to be introduced, who confirms one part of the story and tacitly conveys the idea that the remainder is equally true; and thus the uninitiated are left to imagine that there are two persons, one in Great Salt Lake City and the other in San Francisco, who testify to the same things!

Such low and disgraceful measures to injure the Governor and the people of Utah are unworthy of any man who lays the slightest claim to respectability and truth, and they will sooner or later recoil on the heads of those who originate them. It is not the first attempt that has been made by runaway judges to foment difficulty between the people of the States and the Latter-day Saints, by publishing misrepresentations and falsehoods about the hatred of the "Mormons" to the General Government, but like all such former attempts, it will fall innocuous to the ground and the fabricator pass into oblivion, while Brigham Young and the Latter-day Saints live and flourish.

VICE AND CRIME—THEIR REMEDY.

MARCH 13TH, 1857.

DURING the past year we have had frequent occasion to advert, in strong and pointed language, to the vice and crime which so plentifully abound in this city. We have not done so for the purpose of recriminating, but that the attention of the press and people might be directed to the wretched state of affairs which exist in their midst. Bitter, unprovoked and uncalled for assaults are repeatedly made upon the morals of Utah. But we wish the inhabitants of this city to contemplate their own situation for awhile, and leave the affairs of Utah to be attended to by her own people. Every man who will open his eyes to what is daily and nightly transpiring before him as he walks the streets of San Francisco must be aware that the most debasing and damning corruption exists in rank abundance here. Those who are so loud in their expressions of abhorrence at the state of society which exists in the neighboring territory of Utah, have an extensive field spread out before them in their own midst, for the exercise of all their philanthropy and for the employment of every spare moment of their time. In speaking of the vice which exists in San Francisco, one of the leading dailies in a late article says:—

"The condition of this city's morals is truly startling. Go where you will, you cannot turn a corner, you cannot walk the length of a block, without meeting vice, brazen faced, clad in silks and velvets, covered with jewelry, in the broad daylight, flaunting through our streets, brushing against our wives, sisters and daughters, and leading our young men into temptation, to which they are but too prone to yield. Cards of invitation are issued from a magnificent brothel on "Waverly Place," and that gilded antechamber of darkness is thronged by hundreds, who drink the wine and eat the delicacies bought with the wages of sin and degradation. The notorious "Matron" of the same brothel daily drives through our streets in her superb equipage, proclaiming to us and to our children that the rewards of sin in San Francisco are fine houses, fine furniture, fine dresses, fine horses, fine carriages; indolence, affluence and luxury, on the one hand,—and honesty, Christianity, hard work and poverty on the other! That is the daily sermon that the street preaches to our young men and women, our boys and girls. Nor is this the worst phase of this form of vice. Our citizens cannot return in the evening from their places of business, nor with their families from the church, the lecture room, or other place of amusement, to their residences on the upper streets of the city, without having

thrust before their eyes indecent gestures, and having their ears assailed by the more indecent, filthy language of the brothel. No thoroughfare from the upper part of the city is free from it. On Pacific street, one's life is hardly safe. Jackson street is the head-quarters of the most degraded Chinese; Clay street, from Stockton street to Brenham Place, is but little better; Sacramento street is all but impassable in some places. Can one not stand in the door of the Baptist Church, on Washington street, and almost toss a biscuit into the brothels on the other side of the street? This same Washington street, our most frequented, our *least disrespectable* thoroughfare, would be a disgrace to any city. * * Familiarity with anything that is at first pleasing, sometimes begets dislike; so, familiarity with anything which is at first loathsome and horror-inspiring, begets a morbid curiosity to see more of it, and sometimes a kind of pleasure in its presence. If this be so, and we think the experience of human nature has proven it, what then are we to expect of our young men and women? If daily and nightly they are to pass through such scenes of depravity as are exhibited on our most public thoroughfares,—if they are to meet vice everywhere, in all our public places, richly fed, richly clad, gliding through our streets in elegant carriages, what *can* we expect, but that they will lose that respect and reverence for the pure and virtuous, without which, as a community, we are lost. * * *Extirpate this blighting vice we cannot.* But we can drive it from its disgusting exhibitions on our public thoroughfares, from the sight and the hearing of our wives, sons and daughters. We owe it to our city to wipe out this disgrace upon her name; we owe it to the future of our young men, who are our strength and hope, and of our young women, who are our pride and glory,—and finally, and above all, we owe it to our character and duty as a civilized and Christian community."

Who can read these statements and not arise from the perusal convinced, that, as sure as the Lord reigns, such iniquity and corruption cannot long exist without his indignation and judgments being poured out upon the people who will permit them? Were the one-thousandth part of such evils to exist in Utah, the people would arise in their might and sweep it from the face of the land. They would not be content with driving the disgusting exhibition of vice from their public thoroughfares, nor would they sit down quietly and allow such things to go unchecked, with the remark, "*extirpate this blighting vice we cannot.*" Such an admission should never pass the lips of honest, virtuous, Christian men. The penalty imposed by the Lord for such crimes is DEATH; and He has a people, who, rather than sit down and say that "we cannot extirpate it" would rise in their majesty and extirpate both the vice and its perpetrators from the earth,—and they are the Latter-day Saints of Utah.

Who, that believes in the justice of the Almighty, can imagine He is going to suffer the present state of things which

exists throughout all the cities of Christendom, as well as San Francisco, to exist forever? Why should the world be surprised that a message is again committed unto men to go forth and proclaim to all the inhabitants of the earth, as Noah did to the antediluvian world, that, unless they speedily repent, judgments and calamities will be visited upon them until they are destroyed? God is holy; he is pure and he is just. He cannot look upon sin with any degree of allowance; but has repeatedly said that his vengeance would be terribly poured out upon the wicked. Can men consistently expect that He, holding supreme power and possessing all these attributes, will never destroy the rank and glaring iniquity that abounds, and those who practice it? To indulge in such expectations is folly of the most dangerous kind, and will be attended with the most dreadful results. Vice and crime will be wiped from the face of the earth, and if the people of San Francisco have become so abandoned and corrupt that they can not extirpate it from their midst, they will be wiped out and destroyed with it. If the people would but arouse themselves to a consciousness of what is passing around them, they might perceive in the gathering together of the Latter-day Saints from the different communities and countries where they have been residing, as wise a design as the entrance of Noah and his family, with the animals which they had selected, into the ark, or the flight of Lot and his daughters out of Sodom. Noah built the ark and entered therein, and Lot fled from the cities of the plains, that they might not be mingled with the wicked when the threatened destructions came upon them. And for this purpose, also, do the Latter-day Saints forsake the lands of their nativity and congregate together. The people with whom they were living when the truth found them, were not willing, and therefore thought themselves unable, to extirpate the blighting crimes of whoredom and adultery. Hence, they could not dwell with them and escape the inevitable consequences which must, sooner or later, follow such evils. In the instance of Noah, it was the will of the Lord that a righteous family should be preserved who would be the progenitors of a posterity that would do His will and execute His laws. In the instance of the Latter-day Saints a people are selected for these same purposes; and they will fulfill them. The prophet, in speaking of the last days, says, that "the law shall go forth from

Zion;" one item of that law is, that DEATH SHALL BE THE PENALTY OF ADULTERY and its kindred crimes. Abominations and whoredoms cannot exist among the people where it is enforced. Were this law to be respected in San Francisco, either the present deplorable state of society would be remedied, or the people exterminated.

Journalists and men of San Francisco, when you speak of "Mormon corruption," remember that this is the law the "Mormons" are willing to abide. Among them virtue must be respected, or the man who violates it must DIE. Instead of meddling with the affairs and railing at the society in Utah, attend to the welfare of the community of whose interests you profess to be guardians. Instead of writing vaporing articles about the necessity of reform and your inability to remove vice, advocate the passage of such a law and its enforcement. And when you have done this you will never have occasion to publish the shameful avowal that there is a blighting vice which you can not extirpate.

"MORMONS'" RIGHTS.—REPUBLICANISM.

MARCH 13TH, 1857.

How easily the difficult question relative to the admission of Utah into the Union might have been solved, had the people of that territory only inserted some anti-republican feature into their constitution. Had this been done, a vast amount of calculation and scheming would have been saved those who are averse to her admission. But her constitution is eminently republican, and she cannot be rejected on that ground. The first amendment to the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion." Whether, then, the inhabitants of a territory possessing the requisite qualifications, and petitioning for admission into the confederacy, be Christians or infidels, believers in Mohammed or Vishnu, is a matter with which Congress can have nothing to do. The

question at issue is, do they present themselves with a republican constitution? It is not,—What is their belief? It is not,—Are they Christians? but it is,—Are they republicans? Are they loyal, willing to adhere to the Constitution and the laws of our country? If they are, admit them; and leave their religion, and every practice flowing from that religion which does not interfere with the laws and Constitution of the United States, and which does not conflict with the rights of their fellow-men, to them and their God. Freedom of conscience—the liberty to worship God as they please—is the inalienable right of all men. Despotism and tyranny may debar them from exercising it; but it is still their right, and a right, too, which all are justified in contending for so long as life endures. It was to guarantee to all men this precious right that, in the designs and wisdom of an All-wise Providence, this Government was established. It is the great principle underlying the whole fabric of pure republican government, and the sacrilegious wretch who would put forth his hand to destroy it, and would use his influence to deprive his fellow-men of its enjoyment, merits the execrations of every lover of liberty.

A leading article in the *Chronicle*, about a week ago, catechetically advances the idea, that if there be no other tangible ground upon which the claims of Utah for admission into the Union can be rejected, sufficient can be found in the fact that its system of priesthood virtually abolishes all civil power, and constitutes the whole government an all-ruling hierarchy. If Congress, this writer asks, admit a state whose entire government is religious, in which all other departments are mere agents to the priesthood, will it not violate the provision, made in the first amendment of the Constitution, that "Congress shall make no law respecting the establishment of religion"? This writer is mistaken when he asserts that Utah's system of priesthood virtually abolishes all civil power; on the contrary, it increases its efficiency. Neither religion nor the respect due to the priesthood is in the least incompatible with republicanism and the observance of civil law administered by its officers. It is true that, in Utah, holders of civil office generally hold the priesthood; but being republicans, we cannot imagine why this should detract from their worth, capability or the effective discharge of their civil duties.

The idea is absurd and directly contrary to the spirit of the Constitution, that because the people of Utah are religious, or many of them ministers of religion, Congress, in admitting their territory as a state, is making a law respecting the establishment of religion. In admitting Utah, Congress does not recognize her system of belief, but her republicanism—Congress does not violate the provisions respecting the establishment of religion, but honors and enforces that portion of it which says, that the free exercise thereof shall not be prohibited.

There is another objection which the *Chronicle* advances, and which it thinks would be a violation of the whole recognized civil, moral and religious sentiment of the people, and beyond the right of Congress to force upon the millions of our thirty odd States. That is, if Brigham Young should claim, for instance, in the State of Massachusetts, anything in right of one of his wives, the courts of the old commonwealth would be forced to admit his claim. Though she might be his sixty-eighth wife and they had proof of the fact, they would be compelled to accede to the claim, as the first section of the fourth article of the Constitution of the United States declares that "full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State." But why should this be an objection? True, every State would be under the necessity of recognizing the validity of the Latter-day Saints' system of marriage; but this would not be an endorsement of their religion, but of their republican right to regulate their own domestic institutions. By the people of Utah marriage is viewed as a religious ordinance of vital importance. Polygamy is practiced by them not for the gratification of lust, (had this been their motive they might have accomplished it by the more popular mode of prostitutes and brothels,) but as a law of God; they firmly and conscientiously believe that it was revealed by Him to Abraham and other worthies for their obedience, and that they have received a similar command. Its practice neither conflicts with nor contravenes the laws or Constitution of the United States; and it being a portion of the religion of the Latter-day Saints, neither the Commonwealth of Massachusetts nor any other State of the Confederacy has any right whatever to meddle with it. The people of Utah never will submit to have their religion, their system of morality or their domestic

institutions dictated unto them by an oligarchy, though it may be composed of millions; they will either be admitted into the Union on a republican footing, with equal rights with the inhabitants of other States, or they will not enter at all. Their liberty and religious rights are as dear to them as they possibly can be to any other people, and they will go to as great lengths and sacrifice as much to preserve them.

TO THE SAINTS OF THE PACIFIC MISSION.

MARCH 20TH, 1857.

As the time for holding the Annual Conference of the Church is approaching, we wish, in this number of the STANDARD, to call the attention of the elders and saints scattered throughout the country to the proceedings of the last semi-annual Conference. At that Conference the situation of the field was taken into consideration, and it was deemed wisdom to take an official action relative to the individuals—officers and members—who were scattered throughout California, and who were not organized in any branch. We wished to know the standing and feelings of all who professed to be numbered among the saints, that a distinction might be made, between those who were diligently striving to live their religion and abide by its precepts, and those who were Latter-day Saints in name but destitute of every other characteristic by which they should be known. The following is an extract from the minutes, containing the preamble and resolution expressive of the feelings of the Conference on the subject:—

Whereas, There are many seventies, high priests, elders and other officers, as well as private members, of the Church of Jesus Christ of Latter-day Saints residing within the jurisdiction of this Mission,—namely, Upper California, Oregon and Washington Territories, some of whom are living in open violation of the laws of God, and thus bringing disgrace upon the Church; and,

Whereas, The prosperity of the Church requires that a line of demarkation should be drawn between those who *are* and those who *are not* saints, and that this Mission may know of the whereabouts and standing of every member within its limits; Therefore,

Resolved, That all officers and members of this Church now residing within the jurisdiction of this Mission, and who are not recognized as members of any particular branch, are requested to report themselves without delay to the President of this Mission, or they cannot be recognized as members of the Church.

As a people, we have already suffered too much from the conduct of individuals, who, though professing to be Latter-day Saints, have not the slightest claim to the title, to submit any longer to have them recognized as one with us. We wish all such individuals to distinctly understand that the time has arrived when those who will not conform to the requirements and precepts of the gospel of Jesus Christ, can not be numbered with the people of God, but will be severed from them. It may not be so practicable in California to carry this out to as full an extent as could be wished; but we feel determined to do all that can be done in this matter. There are numbers of honest-hearted individuals, who, from the knowledge they have of the principles of "Mormonism," are convinced that they are true and eminently Scriptural; but the conduct of men who are loud in their boasts about "Mormonism" and of being "Mormons," causes them to stumble. Not having a full understanding of the principles they are very apt to be guided, in their estimate of their applicability and value, by the deportment of those by whom they are surrounded who may profess to believe in them.

We wish, however, all men to be fully advised on this subject—we wish them to understand that "Mormonism" does not countenance wickedness of any kind, and that, however loud a man may protest about being a "Mormon" and believing in "Mormonism," unless he endeavors to live holy and pure and to set a good example unto all by whom he is surrounded, that he is not one with the Church of Jesus Christ of Latter-day Saints. A man who commits sin cannot have the presence of the Spirit of the Lord; and, though an official action may not have been taken in his case, yet he has virtually cut himself off from all participation in the blessings of his religion, has ceased to bring forth good fruit, and becomes a withered and dried branch only fit for the burning. The spirit of reformation which is being poured out upon the people of God at the present time, will scarcely be felt by an individual who is spiritually dead. But if an individual has not cut himself off by his actions from all participation in the

life-giving stream, which flows from the roots or fountain and extends itself to the smallest and most distant branches, he will feel it burning within him, prompting him to reform and to live nearer to the Lord. Though he should be separated by thousands of miles from the body, and isolated from the individual members, yet it will fill him, and he will be one with his brethren in all things.

We trust that all who have any desire to do right and to be numbered in the Church, will see the necessity of complying with the action of the Conference published above, and report themselves personally or by letter at or previous to the time of holding the Conference. Brethren, be assured that the Spirit of the Lord will not always strive with you, but if you will harden your hearts and turn a deaf ear to its entreaties, it will be withdrawn from you. God is calling upon his people, by the voice of his Spirit and by his servants, to awake to righteousness, and to engage with renewed diligence in keeping his commandments, and in preparing themselves to abide a celestial law. Remember that "Strait is the gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it;" and the reason is because men will not receive Jesus in the world, neither do they know him. It is for us to labor while it is yet day, and improve every moment of the time allotted to us in this earthly probation in preparing ourselves to receive and know him, and also for a restoration to the presence of God, our Heavenly Father. If we do not abide a celestial law, (and how little we comprehend of its requirements,) we can in nowise inherit a celestial glory; but will have to be content with a glory corresponding to the law which we observe.

THE KINGDOM AND WHAT WAS NEEDED.

MARCH 20TH, 1857.

How plainly the hand of the Lord has been manifested in the development of circumstances favorable for the establishment and universal spread of his kingdom in the last days! The united testimony of the prophets informs us, that the Work should spread rapidly and achieve universal mastery in a comparatively brief space of time. For the accomplishment of this, therefore, it was necessary that the Lord in his providence should so overrule the affairs and circumstances of the human family, as to afford peculiar facilities to his servants in their operations. That he has done so, and that the situation of the inhabitants of the earth is more peculiarly favorable at the present time than it ever has been in any previous age, all who will give the subject the slightest consideration must readily admit. The kingdom to be established was to be universal and to stand for ever; its principles were to be "preached in all the world," and proclaimed to "every nation, and kindred, and tongue, and people," and those who obeyed them were to be gathered together from all lands, tongues and people of the earth. To do this effectively and speedily, means of an unusual nature had to be provided. It was necessary that the principles, laws and ordinances of this kingdom, with the authority to promulgate and administer them should be revealed. But this was not all. A suitable country, having a free and tolerant government, where this kingdom might be established without trespassing on the rights of others or conflicting with the laws and regulations in vogue, had to be found. Facilities had to be provided for the speedy transportation from place to place of those holding this authority; for the rapid transmission and circulation of knowledge and information in regard to this work; and for the gathering together of those who were willing to obey and conform to its ordinances and laws.

In the abundance of all these requisites this age is unsurpassed. The suitable country has been found, and settled by a branch of the Anglo-Saxon race—the race and language of all others best calculated to be the agents and medium through which

such a Work should be commenced and performed. A combination of peculiar circumstances, in which the hand of Divinity is plainly visible, has placed them in the van of all the nations of the earth. They have been upheld in achieving their independence, and in establishing a free, enlightened and liberal form of government, under the protecting ægis of which every man could worship God according to the dictates of his own conscience. Having the establishment of his kingdom in view, the Lord inspired the revolutionary fathers to frame a Constitution that would offer no obstruction to its full and complete accomplishment. America was the chosen land—plainly designated by the word of the Lord through the prophets—the American nation the chosen people, and the nineteenth century the proper age. The American nation consisted of a people composed of the suitable materials, collected in the providence of the Almighty from the different nations of the earth, and brought through circumstances well adapted in every particular to fit them for the destiny in store for them. Possessing territory, liberal laws and institutions, and independence, energy and go-aheaditiveness unequalled by any other nation, it is sufficiently evident that they were eminently qualified to be the instruments of accomplishing such a Work as was needed. They were the nation to whom the high honor was assigned, in preference to all others, of being the agents in the hands of the Supreme of laying the foundation of that kingdom which shall break in pieces and consume all other kingdoms and stand for ever.

THE GRAND WORK FOR MAN TO DO.

MARCH 27TH, 1857.

"THERE is no longer anything grand to be done" said Napoleon. He was Emperor and dissatisfied—so, at least, reported Decres to Marmont. Decres was Minister of Marine; and Napoleon, on the day after the coronation,—when he had attained to the summit of earthly glory, to the occupancy of the first throne in the world, said to him,—"I have come too late, men are now

too clear sighted; there is no longer anything grand to be done." He wished that he had been born in antique times, when he could have done something grand in duping the world, such, for instance, as Alexander, who, after conquering Asia, declared himself to be the son of Jove, and all the world, with few exceptions, believed it. Napoleon thought men were too clear-sighted in his day to be easily duped; there was nothing grand, therefore, to be done. Compare the sentiments of this man, after clambering to the pinnacle of earthly greatness, with those of Jesus. He who was the Creator of all things, the holder of all power, and who sat enthroned in all the majesty of a God in the heavens, could find something grand to be done in descending to the earth and taking upon him the form of a servant. With him there was always something grand to be done, so long as the will of the Father was unperformed. His highest and only ambition was "to do the will of him that sent him, and to do his work." But this was a wise ambition. He aimed at something higher and more imperishable than earthly greatness. The kingdoms of this world and the glory of them, when proffered by the arch-tempter, had no attractions for him. The glory which he had with the Father before the creation of the world, was the glory alone to which he aspired, and that included the earth and the glory of it.

Whether the testimony of Napoleon's Minister of Marine, relative to the sentiment we have quoted, be true or not, it is an indisputable fact, illustrated in numberless instances, that the acquisition of earthly power and grandeur alone, is not satisfactory to their possessor. There is a void still left which they do not fill—a yearning and longing after something that wealth or the enjoyment of all earthly substances, does not satisfy. Hence, it is a trite remark that there is no such thing as perfect happiness. But were mankind to follow in the steps of Jesus and make the doing of the will of the Father the object of their existence, they would find that pure and unalloyed happiness is attainable here on earth. The void would be filled, and that yearning feeling which always attends the presence of wealth and power, when unaccompanied with the knowledge that they have been obtained upon the right basis and in the proper manner, would be satisfied. A wise and rightly trained ambition will prompt men to take this course. It will cause them to estimate the doing of the will of

the Father as a work of such infinite grandeur and paramount importance that it will occupy the whole of their time and attention, They will neither be dissatisfied because there is nothing grand to be done, nor feel to mourn because men are too clear-sighted to be duped; but will rejoice in the knowledge that they are the sons of God and joint-heirs to his glory with Jesus Christ.

FALSE TRADITIONS AND THEIR EFFECTS.

MARCH 27TH, 1857.

THE greatest obstacle that has ever opposed the spread of truth and the diffusion of correct principles, is the traditions of the people. So potent is their influence, and so much importance is there attached to them, that truth is but seldom received, even when supported by the best of reasons and evidence, if it comes in contact with them. They are set up as a standard or criterion by which every new principle or idea must be measured and judged; and whether they be true or false, correct or incorrect, by its agreement or disagreement with them must it be accepted or rejected. Every advocate of truth, whether religious or scientific, has experienced this. The history of the world is replete with instances of this kind. Jesus of Nazareth, the Son of God, the Creator of all things, who advocated and endeavored to propagate a system of pure and heavenly truth among men, by receiving and obeying which they might obtain eternal glory and felicity, was killed by the people to whom he was sent, because his truth could not be reconciled with their traditions. This was the difficulty he had to contend with during his entire ministry in the flesh. He would have gathered them as a hen gathereth her chickens under her wings; he would have made a peculiar people, a holy nation and a kingdom of priests and kings of them, if they would have accepted the truth which he taught. But they would not. His pure life, his heavenly teachings and the sublime doctrines which fell from his lips, only enraged them; they were

so filled with traditions, and unbelief produced by those traditions, that they thought such a fellow unworthy to live on the earth. The more truth he taught, the more embittered they would become; and he learned by experience the truth of his own counsel to his disciples, "not to give that which is holy unto dogs," "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Upon one occasion they seized stones to stone him. He asked them, for which of the good works, out of the many that he showed them from his Father, did they stone him? They answered, that it was not for any good work that he done they stoned him; but for blasphemy—"because that thou, being a man, makest thyself God." This truth was so unpalatable and it came so directly in contact with all their prepossessed notions and traditions, that they could not receive it.

Though Jesus proved from the testimony of their own Scriptures—the records they professed to venerate so highly—and also by appealing to other convincing evidences, that the ideas he advanced were consistent and true, yet these proofs had no effect upon them; they neither convinced nor mollified them, and had he not escaped they would doubtless have stoned him. The individuals who received his words and teachings, were those most free from the debasing influences of false traditions. They were persons who had but little worldly knowledge, and who did not pride themselves upon what they knew, but were satisfied to be taught and receive what Jesus had to advance, whether it interfered with their traditions or not. But he had constant labor even with them, though they were, comparatively speaking, devoid of traditions. The vestiges of the traditions of their childhood and early manhood still clung to them, and they were slow to receive the pure truths which he had to communicate. Many of those who were with him during the early part of his ministry, and who had doubtless rejoiced in the truths which he had at first taught, afterwards left him, because he advanced truths which they could not understand nor receive, as they came in contact with their traditions. These are hard sayings, said they, who can hear them?—and from that time many of them went back, and walked no more with him. They had not learned that the things that were highly esteemed among men were an abomination in the sight of God; and that the things that were highly esteemed

by God were an abomination in the sight of men; and therefore, had not realized that they were fools in the things of God, and that to be taught they must divest themselves of every man-formed tradition. So long as the simple and plain first principles were taught by Jesus, they could receive them. These did not shock their traditions too violently; but when Jesus began to advance truths that to them were abstruse and repugnant, because of their traditions, they were ready to yield to the suggestions of the Evil One and reject them and all that he had previously taught, and walk no more with him.

The history of "Mormonism," or the gospel of Jesus, since its advent on the earth in these days, is but a repetition of what transpired when Jesus and his disciples were here preaching these same principles. Though mankind have the history of these events to which we have briefly alluded spread before them, and can see, if they would, the cursed effects of clinging to traditions, yet they still persist in following and adhering to them, however contrary they be to both truth and reason. The greatest obstacle in the way of the spread of the gospel of Christ, or "Mormonism" as it is termed, is the traditions of the people. From the day that the angel communicated the gospel unto Joseph Smith until the present, there has never been an untruthful, unscriptural or unreasonable principle connected with this system. Every principle which has been taught by the prophets and apostles of the Latter-day Saints has been abundantly verified by Scripture and reason; but they have not agreed with the traditions of the people, and hence, the persecution that has been so unrelentingly waged against them and their believers. The first principle that Joseph Smith brought to light was that of new revelation, or the direct communication of God with man. Against this the traditions of the people rebelled. Neither Scripture nor reason condemned it; but on the contrary, both supplied the most convincing proofs in its favor. Yet, with the majority, the force of tradition outweighed every evidence of Scripture and reason, and they rejected the doctrine and its advocate. His history, or the history of the system which he taught and was the instrument in the hands of God of revealing may be traced, and it will be found that every principle came more or less in contact with the traditions of the people, and, therefore, there has been an unceasing struggle carried

on from that day to this between truth and traditions. Many of those who could receive, in these days, the first principles which were taught—as exemplified in the instance of some of the disciples of Jesus—have not divested themselves sufficiently of their traditions to receive the more advanced truths. Traditions conquered; and Satan taking advantage of them, has led them captive. They have ceased to walk any more with those who would receive and bow to truth in preference to traditions.

Jesus was perfectly aware of this difficulty in the human mind; he therefore taught his disciples that, except they should be converted and become as little children, they could not enter into the kingdom of heaven. They were to humble themselves as a little child; and if they humbled themselves as a little child they would be tractable and teachable, and be free from every tradition that would interfere with the development of truth. If mankind would obey these teachings of Jesus they would no longer be found arrayed against "Mormonism." What principle of "Mormonism" is there that they could not receive were they divested of tradition? Even the much-mooted doctrine of polygamy, against which their indignation has been continually levelled, would be believed. They would believe it because their traditions would not blind their eyes and prevent them from seeing the strong and irrefragable proofs in favor of its Divine authenticity afforded by the Scriptures, neither would they harden their hearts against the influences of the Spirit of the Lord which bears testimony to it. But the people who have not received "Mormonism," are not the only people who have to contend with these things. The Latter-day Saints themselves have not progressed as they might have done had they been free from traditions which induce unbelief. Upwards of thirteen years ago the Lord revealed, through his prophet, principles intimately connected with the restoration of man to his presence. These principles had to be obeyed or man could not receive an exaltation in the celestial kingdom; but were they received gladly, as they should have been? The blindness and unbelief of the people were so great, in consequence of their traditions, though they knew him to be a prophet and legally appointed servant of God, that he could not teach these principles openly. Had he done so, many of them would have sought his life as eagerly as some of those did who obtained

an inkling of these things; and they were not appeased until they had shed his blood. Gradually these principles have been unfolded unto the people; but they had to be administered carefully, item by item, here a little and there a little, or they would not receive them.

Years have elapsed since the revelation of these truths and the martyrdom of the man who communicated them; but is the reign of tradition and unbelief ended? No; traditions still harden the heart, and blind the eyes, and operate as an effectual barrier in the way of truth and the progress of man. Men to declare truth and to seek to elevate their fellow-men to-day, must still calculate on opposition, and must still hold themselves in readiness to be sacrificed at the shrine of false tradition, as a penalty for endeavoring to overthrow its dominion. The prophets of God to-day have many of the same difficulties to contend with that he had who offered his life as a testimony of the truth of his mission. The people have not yet learned the lessons which the experience of the past should have taught them. They have not yet learned that every tradition must be uprooted, and that when God speaks and commands, even if it should be contrary to everything that tradition may make dear, there is no other course but to obey. They are too apt to set up their traditions (which their experience has repeatedly proved to be unreliable) as a standard or criterion. Everything that agrees with them is readily gulped down—it is all right—but every truth that does not, is viewed with distrust and unbelief. Mankind will yet learn that they cannot, by their wisdom, know God; but that to know him, they will have to strip themselves of the multitudinous notions and opinions which they have imbibed, and come before him humbly, realizing their own lack of knowledge, and submit to be taught by his Spirit and by those to whom he has delegated a portion of his authority on the earth. This they will have to learn before they can make any progress.

TITHING.—A WORD IN SEASON.

MARCH 27TH, 1857.

By reference to the extracts published in another column from the correspondence of President Brigham Young* it will be seen that one of the great results which has attended the reformation commenced in the valleys of the mountains, is the increase of tithing and free-will offerings paid into the Lord's House. The saints who enter into the spirit of the reformation with zeal, and seek with all their faith and might to obtain it that they may be one with their brethren, not only feel prompted to renew their covenants and attend to what may be termed the spiritual affairs of themselves and the kingdom, but are also stirred up to diligence in giving the proper degree of attention to the things known as temporal. They feel the importance of attending strictly to every law that has been given by the Lord to them for their observance; and if they have failed in obeying and fulfilling them, their repentance and desire to reform will be manifested by their stepping forward and complying with their requirements in all things. The necessity of the strict observance of the law of tithing under all circumstances, is so palpable to every one who believes in the establishment of the kingdom of God on the earth in these days, and who gives the subject any investigation, that it almost seems superfluous to allude to it. But still its importance is not felt at all times, neither is that anxiety manifested in regard to its observance that should be. Many of the saints have grown slothful on this, as they have on other subjects, and need to be reminded of the duties incumbent on them. The time has arrived when the people of God must arouse themselves from the lethargy which they have permitted to benumb their faculties for some time past, and energetically engage in all the duties of their religion, or they will forfeit all claim to the blessings which are

* "One of the best proofs we have here of the genuine effects of the Reformation, exists in the fact that a great increase of tithing has been paid into the offices here, and some free-will offerings; these are evidences, that the saints here begin to realize that thus they secure greater blessings to themselves; these are now paid promptly and not as formerly reluctantly."

promised. The voices of the servants of God, whom he has placed as watchmen in the midst of his people, are raised in solemn warning unto all who are known by His name, to repent and thoroughly reform in all things. And the promise is given that if they will do so in all humility and sincerity, making restitution for all the wrongs they may have committed, every sin shall be forgiven, except that which is unpardonable in this world or the world to come—the shedding of innocent blood, or the sin against the Holy Ghost. This offer of mercy is freely made by the Lord to his people; and if they will avail themselves of it they will receive all that he has promised. But if they do not, and persist in the course they have been pursuing, hardening their hearts to the influences of his Spirit and the appeals of His servants, the day of mercy will not long linger; justice will have its claims, and they will be executed upon the heads of such individuals.

We sincerely trust that the saints in this country, few and scattered though they be, will seek with all their power to partake of this spirit which is producing so complete a reformation wherever it is felt. It is much needed here; and if the people have any desire to keep pace with their brethren in Zion and be one with them in all things, they will humble themselves with a broken and contrite heart before the Lord, and call upon him in mighty faith that they may obtain it. There has been too much dilatoriness manifested here, on the part of the saints, in discharging the obligations resting upon them. They have almost, and, in too many instances, entirely neglected the law of tithing. Though every saint ought to be acquainted with its objects, and know that it is only by a strict adherence thereto that Zion can be established and temples and houses of the Lord built, yet the indifference manifested is extraordinary. The neglect of this principle alone, even were it the only one violated, sufficiently betokens to the observing the great necessity there is for a reformation. For, if a people were fully alive to their duties and privileges, they would never neglect to observe a law in which so much is involved; they never would withhold their hand from doing a work, upon which the salvation of themselves and their dead depended. But is that the case, it may be asked, does the salvation of ourselves and our dead, depend upon this principle? The salvation of the Latter-day Saints and their relatives who

have died in ignorance of the pure gospel of Jesus, depends upon the strict observance of *every* principle and ordinance which the Lord has revealed. Salvation and exaltation can only be attained to by that means; for the Lord does not reveal a principle or a law that is non-essential to salvation. The Lord, through his prophets, has said, that His house shall be established in the tops of the mountains in the last days, and that he will there teach his people of his ways; they will go up for this purpose from all nations. In this house the necessary ordinances will be performed to fit them for an eternal residence with him in the heavens; and he has revealed the law of tithing as one of the means by which this house and other houses shall be reared. Instead of it being viewed, therefore, as something burdensome, if it were received as it should be, it would be attended to as one of the greatest of privileges. If the saints had devoted themselves as zealously to the interests of the Kingdom of God and the duties of their religion, as they have to their own private affairs, it would be unnecessary to urge its observance upon them. But this they have not done; and the result has been, a spirit of carelessness, dulness and darkness has crept over them, and they can no longer see, as they formerly did, the necessity of strictly complying with all the laws and requirements of the gospel. The gathering together of the people, the payment of tithing and the practice of the other laws and ordinances which God has revealed, are things that, in their opinion, can be deferred until some future time when they will be better prepared to attend to them. This course will inevitably bring down condemnation upon the heads of those who pursue it, and the Spirit will be withdrawn from them unless they speedily repent. Reflect upon this, ye saints; if you are not willing to pay your tithing, to gather with the people of God, to receive and obey every principle and ordinance which he has instituted, you are not willing to keep his commandments, (for he has revealed and commanded these things) and, therefore, you can not partake of the sacrament; you are unworthy of it, as in partaking of that ordinance you witness unto God, the eternal Father, that *you are willing* to *always* remember Jesus and keep his commandments which he has given you. No elder would be justified in administering it unto you under such circumstances. And if you cannot partake of the sacrament, whose are ye?—you cannot be

Christ's, neither will you be his at his appearing upon the earth. Will not the saints in California take these things into consideration, and manifest by their works that they are one with their brethren in the valleys of Deseret? The coming season will undoubtedly be one of great activity in Zion. Strenuous efforts will be made to push forward the public works, and particularly the temple, with all the rapidity practicable. The saints in this country can assist greatly in accomplishing this, if they will strictly obey the law of tithing. A united exertion on the part of all will produce results that will surprise those who have not reflected upon the subject, and will lighten the burden and strengthen and bear up the hands of the brethren in Zion. If we would be approved and blessed this must be done.

THE "MORMON" PROBLEM SOLVED.

MARCH 27TH 1857.

"WE believe that the best thing that could be done with Utah, would be to shake off all responsibility concerning it, by abandoning all claim to it as a territorial possession, and let the people take care of themselves, letting them remain on the soil, which might be marked on the maps as a Mormon reservation. Both as a Territory and as a State it can only bring trouble and disgrace upon the republic. *We would not have the Mormons persecuted*, but their tenets and practices constitute a dangerous element in our midst, one that had better not be incorporated with the Union and its institutions in any form or degree. Let them have as much land as they need, but place them under such restrictions as we would any other semi-barbarians. Let them understand that land is reserved for them, but that to that reservation they must confine themselves, and that the avenues to American citizenship are closed against them by their own acts, so long as they continue their immoral and disgusting practices."

This is the latest method that we have seen advanced of solving the long-discussed "Mormon" problem, and is proposed by the New York *Commercial Advertiser*. The italics are ours. Strange ideas the writer must have of persecution! To deprive us of our birth-rights and to close every avenue through which we might exercise the rights of freemen, would not be persecution!

Truly, as nice a distinction as the non-killing Quaker's, who said he would not hurt the dog that excited his ire, but he would give him a bad name, and raised the cry of "*bad* dog"; the bystanders, mistaking this cry for "*mad* dog," killed the animal. This writer would not have the "Mormons" persecuted, but he would have them disfranchised—would deprive them of the rights for the maintenance of which men die cheerfully! How preposterous! Could he not propose a more effective method of solving the "Mormon" problem? By the withdrawal of another right received from the Deity—the right to live—he could solve it effectually. As well do this, and say he "would not have the Mormons persecuted," as do what he proposes. The spirit that would prompt and carry out the former proposition, would not hesitate long in carrying out the latter. It would only be a question of time and expediency. His proposal to let us "have as much land as we need," would not be what he would be willing to grant for any length of time, because we will shortly need the whole continent, and in a little while longer the whole earth. There is a vitality about "Mormonism" that defies restriction; it must grow and spread, and it but fulfills its destiny in doing so. Though they may term it "semi-barbarianism," there is a fire accompanies it that is unquenchable, and that will never cease to consume and destroy all that opposes its onward progress.

We give this extract, to show what shifts men are reduced to in their anxiety to devise plans to head "Mormonism." Men who can write sensibly and logically upon other subjects, get completely befogged when they touch upon this all-absorbing subject. There are men for whom no proposition is too wild, impracticable or anti-republican to publish as a means of checking "Mormonism" and the increase of the "Mormons," and we should not be surprised if this writer for the New York *Commercial Advertiser* were one of them.

KINGDOM OF THE LAST DAYS.

APRIL 3RD, 1857.

DURING the latter part of last and the beginning of this week, a Professor Leibee, late of Australia, advertised his intention of delivering a course of lectures in this city, the subject matter of which was "to be based upon solemn and important Scriptural truths of startling and vital interest," the first lecture to be delivered on Monday evening last. He proposed to discuss and prove to a demonstration,—1st: That the Government of the United States is the same kingdom the prophet Daniel speaks of in chapter II, 44, where he says "In the days of these kings shall the God of heaven set up a kingdom," etc. 2nd: That it is the same kingdom in which he promised his apostles they should sit upon twelve thrones judging the twelve tribes of Israel. 3rd: That it is the same New Jerusalem that St. John saw descending out of heaven from God, with a great high wall, having twelve gates, with the names of the twelve tribes of Israel written thereon; and twelve foundations, with the names of the twelve apostles of the Lamb in them. 4th: That it is the same kingdom that Christ told the Jews should be taken from them, and given to a nation bringing forth the fruits thereof. 5th: That a new era in the history of the world is about to take place in this kingdom. It will commence by God calling forth that stone laid before Joshua, spoken of by the prophet Zechariah, in chapter III., 8—9. 6th: That the kingdom of Great Britain will be united to this Government before the year 70, and before the end of another century the whole world will belong to this kingdom. It will not stop uniting until the whole is absorbed in it, completely fulfilling the prophecy of Daniel, chapter VII, 27. Desirous of hearing his arguments in support of these points, we repaired on Monday evening to Musical Hall; but there was so poor an attendance that the lecturer solicited as a favor from those present, that they would permit him to defer it until he could give greater publicity to the notice. He felt that he could do the subject better justice before a full house, than he could before a few individuals. He could prove the allegations that he made,

from the Scriptures, in a plain, straightforward and logical manner. He had carefully studied the subject, and was satisfied that the Government of these United States was the kingdom which Daniel said should be set up and in which Jesus said his apostles should sit upon twelve thrones, and that before the year 1865 Great Britain would belong to the Yankees.

It is quite a step in advance of the commonly received opinions of the age for a man to advocate the idea that the kingdom of God—which Daniel said should be set up never to be destroyed—was not set up by the Lord when he was on the earth, but was to be established at some subsequent period of time. Thus far we can endorse Professor Leibee's views, as also in regard to this continent being the place where this kingdom should be established. But there are insuperable difficulties in the way of proving that the Government of the United States is that kingdom which the prophet saw in vision, or which Jesus told his disciples about. The stone the prophet saw cut out of the mountain without hands was not to be a republic, but a *kingdom;* and in its origin it was to be entirely diverse from any of the kingdoms extant, from the fact that the God of heaven should set it up. Now, this can not possibly, by any fair construction, be made to apply to the government of the United States as it stands at present. The States acknowledge no king, not even Christ himself, neither would they receive a message from him as authority. And though the government was undoubtedly the production of superior and divine wisdom bestowed upon the men who brought it forth, yet they did not act in the name of God; they neither possessed nor claimed the authority to establish such a kingdom. In this respect, therefore, the government they established was not diverse from the government of Great Britain, or any of the governments which this stone, that God was to set rolling, would break in pieces.

We do not design, however, to discuss this subject at present—to show the nature of the organization of the kingdom, which Jesus said should be taken from the Jews and given to a nation bringing forth the fruits thereof, its officers, etc. The subject is an extensive one, and well worthy of the investigation of every man. The prophecies contained in the Scriptures, relative to the establishment of this kingdom and the great events which

should accompany it, are so plain, pointed and numerous, that no one who will prayerfully study them can fail to be benefited. We shall be pleased to hear of Professor Leibee's securing an audience sufficiently large to enable him to give a lucid exposition of his ideas.

SOCIETY IN UTAH.—MISREPRESENTATIONS.

APRIL 3RD, 1857.

THE *Placerville American* of last Saturday contains an article headed "Mormonism," in which the editor retorts to the communication of Elder Wm. Cooke, published in the STANDARD of the 20th, by making a good many charges against the "Mormons," and the state of things which exists in Utah. These charges, he states, are made upon "*the authority of the Church*," he having heard an apostate-"Mormon" lecturer read from an article in the *Deseret News*, "*written*" by Brigham Young, "that the Mormons could beat the world at bragging, lying, cheating, swindling, swearing, drinking, etc., etc." So far as his scurrilous remarks relative to Elder Cooke are concerned, we have nothing to say; Elder C. has already made public the cause of the *Democrat's* attack upon him, and if he deems the editor's subsequent remarks worthy of notice, he is fully competent to reply to them. But relative to these charges, which, he says, are made upon the authority of Brigham Young, we have a little to say. The editor confesses in his article that he has not been initiated into the fascinating mysteries of "Mormonism," and that he does not know much about it. Now, for those who *do know* much about "Mormonism" this confession was quite unnecessary, as the perusal of his article would be all that could be needed to convince them that the editor really *did not know* much about the subject upon which he was writing. An apostate-"Mormon" lecturer states that the Latter-day Saints are a bad people, a set of graceless scamps, and reads from the words of Brigham Young, published in the *Deseret News*, to prove it. The editor of the

Democrat, who attends the lecture, thinks that "*Brigham ought to know*," and, therefore, what this lecturer says must be so. He knows so little about "Mormonism" that he thinks everything evil that can be said about it must be true, and that it would not be in the least strange if Brigham Young should "write" an article to the *Deseret News*, boasting that the "Mormons" were the biggest rascals in the world! He knows so little about "Mormonism" that this does not strike him as being at all inconsistent. He does not stop to examine the statement or to inquire whether it had been qualified or not, but swallows it greedily, without investigation, and thus becomes the ready and willing dupe of a designing knave. This is the most charitable view that we can take of the case; for if the gentleman has not been duped, he has published that which he must know is a garbled report of the language of the prophet Brigham.

The following remarks, we presume, are what the editor has reference to, and upon the authority of which, he says, he represents the state of things existing in Utah to be so bad. As he lays a great deal of stress upon them, quoting them as reliable testimony to support him in his assertions, we give them with the context:—

"What fault can the world justly find with this people? Some have passed through here to California to dig gold, but they have received nothing at the hands of this people but kindness. What do they know about us? They can not charge us with one evil. Suppose there are wicked men here; I say the kingdom of heaven is like unto a net that gathers fish both good and bad, and I say this because it is true. * * Suppose I was preaching in the world and they should allege that some of the people in Utah swore, stole, and were wicked in many ways, I would acknowledge it to be the case. They might inquire,—'Why do you say that you have got the gospel of salvation? and why do you come to us to preach, seeing that your own people do wickedly?' I would reply that the kingdom of heaven is like unto a net that gathers fish of all kinds, therefore we must have the good and bad in Utah, or else it can not be the kingdom of heaven. * * As to the great argument against the kingdom of God, because there are some evil doers in the church; I will take the principles and doctrines taught by Jesus and his apostles, and show that these go to prove and substantiate the fact that this is the kingdom of God. Why? Because we can produce the meanest curses there are on the earth,—those who take all the revelations given by the Almighty and every influence and revelation they can get from the devil, and make use of them to add sin to sin. This fact is also another proof that all hell is against this people, for there is not a person in the world that gives way to wickedness but what has antipathy against this people. * *

We can produce the best men and the worst; the best women and the worst; and thus prove, according to the sayings of Jesus Christ and his apostles, that this is the kingdom of God, or at least answers to the Savior's description of that kingdom. * * There are many of the men and women now before me who have looked for a pure people, and have supposed that that was a proof of the truth of our doctrines, but they will never find such a people until Satan is bound and Jesus comes to reign with his saints. The doctrine we preach is the doctrine of salvation, and it is that which the elders of this Church take to the world, and not the people of Utah. Some of the elders seem to be tript up in a moment, if the wicked can find any fault with the members of this Church; but bless your souls, I would not have this people faultless, for the day of separation has not yet arrived. I have, many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smartest rogue on the face of God's footstool. I can produce elders here who can shave their smartest shavers and take their money from them. * * We can beat the world at any game. We can beat them, because we have men here that live in the light of the Lord, that have the holy priesthood and hold the keys of the kingdom of God."

His remarks sufficiently explain themselves, and give a very different idea of "Mormon" morals than that given either by the lecturer whom the editor of the *Democrat* heard, or by the editor's own remarks on the subject. Brigham Young says that the gospel net gathers the bad; but he also says it gathers the good. Though there are adroit rogues and bad people in Utah, yet the best people in the world are to be found there. Come, Mr. Editor, why not publish to the world upon the authority of Brigham Young, that the most meek, peaceable, united and God-fearing people that can be found in the world, are in Utah, as well as to say "that Brigham Young boasts that the Mormons can beat the world at bragging, lying, cheating, swindling, swearing, drinking, etc., etc."? Why not contend that the people of Utah are a good people—a people that can beat the world in good deeds and righteous works, because Brigham Young says so, as to contend for the opposite? If his testimony is reliable on one point why not on the other? Or, would this be giving the "Mormons" too fair a representation?

You were, without doubt, as much deceived also, Mr. Editor, by this apostate-"Mormon" lecturer in the passages which he read from the "Mormon book," and which you say flatly and

positively contradicted each other, as you were in the quotations he gave you from Brigham's sermons. Had you given us a clue by which we might have known what "new principles introduced by the Mormon book, every one of which was in direct opposition to decency and religion" he pointed out to you, we doubtless could have given you proof of this. The apparent ease with which the apostate "Mormon" has duped you, corroborates the truth of the statements made by Brigham Young in the extracts above. This man has hoodwinked you, and made you believe his lies were the truth so smoothly and adroitly, that you have the proof in your own case, that when a "Mormon" elder does turn round and give heed to the adversary, he can beat the world in deception and cunning.

ORGANIZATION.—ITS NECESSITY.

APRIL 17TH, 1857.

THE Annual Conference that has just passed was a season of much rejoicing to all those who had the privilege of participating in it. It will not soon be forgotten by them, if they keep the Spirit they then appeared to possess. We feel confident that there has been a spirit and power felt by the saints, both at home in the valleys of the mountains and abroad in the nations, during this conference, such as has been seldom, if ever, enjoyed since the organization of the Church. This is but the beginning, however, of that which shall be endless, and is the consequence of the reformation which is extending from the centre to the circumference of the entire Church. Who shall calculate the results and the impetus the Work will receive from this important movement? From the conference held in this city the elders separated with a feeling such as they have never heretofore had in regard to their labors in this mission. They feel that they have been much blessed during the past six months and that the prospects are much brighter than they were, and that, by the help of the Lord, they

will be enabled to do a good work during the ensuing half-year. More laborers have been appointed to go forth in the ministry and act in conjunction with and under the direction of the different presidents of conferences; and if they labor with diligence, and continue to humble themselves before the Lord, seeking the blessings which he has promised, they will have much joy in their labors and will accomplish that for which they are sent forth,—namely, the warning of the people, the gathering out of the honest-in-heart and the salvation of themselves. We hope that those who claim to be members of the Church and who have any disposition to do right and to adhere to the truth, will give heed to the counsel and instructions of these men who go forth to labor among them. Let them be upheld and strengthened by the faith and prayers of all, and they will be enabled to bear a faithful testimony unto the world of the truth of the Work of which they are ministers.

Organize we remarked last week, is the word applicable to the saints who intend to emigrate, and we feel to say to all over whom our counsel may have any influence, let none think of gathering on their own account and neglect to attend to this. So also we say to all who are scattered throughout the country and who have any desire to be numbered among the people of God, report yourselves to the elders who have been appointed to preside over the different portions of country in which you are living. *Organize* yourselves as far as practicable, and strive with all your power to obtain that Spirit which the Lord has promised to bestow upon those who seek him in a proper manner, that you may be one with your brethren. Inasmuch as the Lord has seen fit to send us with our fellow-laborers into this portion of his vineyard, we intend, by His help, to do all in our power to warn this people and to feel after those who have once known the truth and the power thereof.

Some portions of the country have been divided into conferences, and men appointed at the late General Conference of this mission, to labor in and preside over them. All who have had any acquaintance with the organization of the Church of God and the priesthood which He has restored, ought to know that these men must be respected in their office and calling. No man need expect to be blessed who will not honor the authority which God

has placed in his Church for its government. Whether it be the First Presidency of the whole church, the Twelve, or the president of a conference or branch, every one must be respected in his office and station, or the harmony which characterizes all the movements of the Church of God and makes it so immeasurably superior to the man-made systems of the day, will be disturbed. Every one, therefore, who has the success of the great Work of the last days at heart, and is desirous of obtaining and retaining the spirit which accompanies it, will seek to make this organization as complete as possible, by identifying himself therewith.

FALSE REPORTS ABOUT THE "MORMONS."

APRIL 17TH, 1857.

If some of the many reports that are put in circulation relative to Governor Young and the "Mormons" were true, what a vast amount of perplexing trouble would be ended. How easily the "Mormon problem" would be solved! How quickly the oft-repeated and troublesome question,—Who shall be Governor of Utah? would be answered! But, unfortunately for the hopes of its enemies, "Mormonism" still lives—still pursues the even tenor of its way, and will undoubtedly accomplish all that its adherents predict concerning it. The latest report we have noticed in circulation, comes to us in the Placerville *Democrat*, having been brought from Carson Valley by Messrs. H. Aldrich and W. Wood. That paper says, that "A report was prevalent in the valley that a serious dissension had arisen among the saints at Salt Lake City. It is said that Brigham Young had been compelled to flee the city to save himself from the fury of his flock. The difficulty had its origin in matters relative to the administration of the Church property, we believe." To the people of Great Salt Lake City this will be news. They imagine that they are at peace, and that His Excellency, Governor Brigham Young, is in their midst, publicly addressing them from time to time in their meetings.

But who that desires to hear of the downfall of "Mormonism" would believe that the "Mormons" know anything about their own affairs? The Latter-day Saints may write and publish as much as they please about the peace and union that prevail in their midst; but who will believe it? Let a report be published, however, about dissensions and strife, tyranny and want existing there, and how greedily it is swallowed! It is published and republished until it goes throughout the length and breadth of the land. What a jubilee would be held if the above report were only true! What congratulations would be indulged in! No difference how much blood would be shed, how much suffering endured, if the "Mormons" would only quarrel among themselves and commence a war of extermination upon each other. Every apprehension would then be removed, and the constant dread which is now felt lest the Latter-day Saints should be too strong to be managed, would be ended. For the want of real dissensions and troubles and the breaking up of the "Mormons," they endeavor to console themselves with fictitious ones; these for the time being, answer very well; for when they become stale and are no longer believed, others can be manufactured to suit the exigency. Hope, by this means, is kept alive in their breasts; and they perish whilst cherishing and leaning upon the flattering suggestion, that "Mormonism" and the "Mormons" will fall to pieces before long. Thousands of rumors of this kind have been in constant circulation for these past twenty-seven years, and though their falsity has been abundantly and repeatedly exposed, yet men still rely upon them as heaven's truth, and still pertinaciously assert that there must be foundation for them. And, judging by the past, they will continue to circulate and believe in these rumors and reports so long as they live, though having the continual evidence before their eyes of the spread and increase of "Mormonism."

DEFECTIVE MAIL ARRANGEMENT.

APRIL 17TH, 1858.

THE irregularity in the transmission of mails has hitherto been a source of much annoyance to the people of Deseret. Long, weary months have elapsed without receiving a single letter or paper by the eastern route, and at seasons of the year too, when by a little energy and perseverance on the part of the contractor the mail might have been carried through successfully. The contract is now in the hands of a citizen of Utah, and measures are being taken to carry it through without fail every month in the year; and we are decidedly of the opinion that it will be done, and the contract fulfilled to the very letter. Had the government been fully alive to the interests of the people of Utah, the contract would have been awarded to citizens of that Territory from the beginning. They are the parties most interested in its regular transmission, and they would have exerted themselves with their characteristic diligence and perseverance to have complied with the requirements. But, ever since the organization of the Territory of Utah, intolerable apathy and inattention have been manifested in regard to the mail facilities of its inhabitants. Had any other people been obliged to submit to the inconveniences they have had to labor under, there would have been such a cry of indignant remonstrance raised, that those possessing the power would have taken speedy action in the matter, and remedied every evil.

As an instance of the little attention there is paid to the convenience of the people of Utah in their postal privileges, we call attention to the mail which leaves this city, *via* San Bernardino, for Great Salt Lake City. This mail formerly left here on the 1st and 15th of every month, and while this arrangement continued, it worked admirably,—the mail which left here on the 1st always arriving in San Bernardino in time to go through with the carrier, who, by the terms of his contract, is compelled to leave by the 8th at the latest. A few months since, an alteration was made, and the dates of departure changed from the 1st and 15th of each month to the 5th and 20th. Since this arrangement has

been made, letters and papers which are sent from here on the 5th, and which ought to go right through by the mail that leaves San Bernardino on the 8th, arrive in that place generally on the 10th, and remain there until the 8th of the next month. Thus, by the mail arriving two days too late, the people of Utah are deprived of from two to three weeks later news, and the matter lies a whole month in the office at San Bernardino waiting for the next mail. Such arrangements are a disgrace to our age and country. If they were unavoidable they might be endured somewhat patiently; but this is not the case. There does not exist the slightest apparent necessity for the mail to be kept here until the 5th. The Atlantic mail is not the cause of detention; it always arrives here sufficiently early to admit of it being taken south on the 2nd or 3rd at the latest,—neither is there any other good reason, that we are aware of, for persisting in this present arrangement. Had the transportation of the Utah mail or the convenience of the people of that Territory been taken into consideration, previous to the making of this arrangement, we feel assured that it would not have been made. This evil should be remedied, and we trust those who have charge of these affairs in this city will make the necessary amendments as soon as practicable.

POWER OF AN APOSTLE OR PROPHET.

APRIL 24TH, 1857.

THERE is as great an antipathy manifested by the people of the present age to the authority which the latter-day apostles profess to have received, as there was by the residents of Palestine to that held by the fishermen of Galilee or the Lord who selected them to be his witnesses. Men cannot brook what they are pleased to term the "heaven-daring assumptions" of the modern apostles. Noah and his sons might be selected, in the early days of the world, to hold such authority that mankind had to listen to their voice or be universally destroyed. Abraham could be

God's friend, and converse with him familiarly as one man converses with another. Moses could hear His voice, and be made "a god to Pharaoh," and have Aaron, his brother, to be his prophet. Samuel, Nathan, Isaiah, Jeremiah, David, Ezekiel and numerous other men might be the authorized ministers of God upon the earth at the various times in which they lived. Peter could have the keys of the kingdom of heaven given him, with the authority that whatsoever he should bind on earth, should be bound in heaven, and whatsoever he should loose on earth, should be loosed in heaven. These things might all be, and there be nothing improper about them in the opinion of the people of the present day; but for men now to lay claim to such authority, to exercise it, or to assert that it has been bestowed upon them, is something that Christendom almost universally protests against. In this respect this generation resembles the generation in which the Savior and his apostles lived. They could recognize, without the slightest hesitation, the authority held by the prophets, and laud the manner in which they exercised it; but the claims of Jesus and his apostles were set down as blasphemous. The fact that such power is laid claim to and exercised by the Latter-day Saints is sufficient, in the estimation of the world, to condemn the "Mormon" system and make its leaders dangerous. Joseph Smith or Brigham Young may possess as great power as was held by any prophet or apostle that ever lived, and have received it in a legitimate manner, yet the world will not believe it. They totally object to such power being among men; and when claimed by any individual, whether rightfully or not, he is immediately condemned as an impostor; the fact of his claiming the power being sufficient evidence against him. Were Moses, Peter or any of the ancient prophets and apostles to be here, and make the same statements and bear similar testimonies to those which they advanced while living, they would be set down by the mass as arrant knaves; their claims to the authority which the Lord placed upon them would be called "blasphemous pretensions," and the exercise of it would be considered in the highest degree dangerous. They would, in fact, have precisely the same language used to them that is now used to the "Mormons," and would be treated similarly in every respect.

To read the bitter articles of our contemporaries on the subject

of "Mormonism," and hear their loud and wrathful denunciations of the power exercised by the prophet Brigham, one might imagine that he is the first man who has ever attempted to act in such a position. But what is there that he has received that has not been received and exercised in numerous instances by men on the earth before? If he should claim or exercise any less power than he does, he would virtually deprive himself of the right to exercise any. He acts in his present position by virtue of his authority as an apostle of the Lord Jesus Christ. That apostleship makes a man an ambassador in Christ's stead unto the people. He has power to bind on the earth, and the Lord, whose ambassador he is, will ratify it in the heavens; he has power to loose on the earth, and it will be loosed in heaven. Every act necessary to be performed for the salvation of man he has the right to attend to, and it will be equally as legal and binding as though the Lord Jesus himself had done it, because he is his legally authorized and empowered ambassador. This is the power of the apostleship, as plainly set forth in the Scriptures, and anything less than this is not. If it be too great power for man to hold, the Being who gave it, and not the Latter-day Saints, should be blamed. They merely claim that which he has promised to bestow.

We wish that our contemporaries, when they denounce Brigham Young and his brethren for exercising the power they do, would show us why it is more dangerous in this age than it was in the first century. Greater power than that given by the Lord to his servant Peter could not be asked for or exercised by Brigham Young or any other man. If they have any objections to the "Mormon" system, then let them not object to the power which they claim—for this has always been bestowed by the Lord upon those whom he selects to be his ministers—but let them prove, if they can, that Brigham Young and his brethren have no right to it. To clamorously cry out that such power is dangerous, when held by designing men or impostors, without proving that he and his brethren are such, is simply foolish. The history of the Latter-day Saints affords abundant proof that in their case it has not been dangerous. Anything less than this power would not have kept them together amid the mobbings, drivings and banishment they have been obliged to submit to. Anything less

than this power would not have been sufficient to have influenced them to dwell contentedly in the midst of a howling wilderness,—to rear towns and cities and lay the foundation of a powerful state. Had they not possessed and exercised this power, the nations would not have heard the warning voices of the servants of God, neither would the honest and pure in heart have been gathered out. In a word "Mormonism" would not have been preached, and the great results which have already attended its spread would not have been accomplished.

These are the very causes, doubtless, for its being considered dangerous. If it did not accomplish so much, or if it could be circumscribed or circumvented, men would not fear it. But every man who has kept himself "posted up" in the history of the Latter-day Saints, must know that the fruits of the exercise of this power have been of such a nature as to remove all fear of dangerous consequences. It has produced union, peace, good order and unparalleled industry; and, would the whole world submit to it, these are the results which it would universally produce, whether exercised by an ancient prophet like Moses, an apostle like Peter, or a modern apostle like Brigham Young.

RAILROAD.—CIVILIZATION OF THE "MORMONS."

APRIL 24TH, 1857.

In an article published in last Friday's *Alta California*, there is a new plan of operations suggested for the consideration of those who feel interested in the suppression of the dangerous institution of "Mormonism." This plan is to build the great Pacific Railroad, which has been so long in contemplation, and unite and surround the "Mormons" once more with a Christian population—a population zealous in the practice of the Christian *virtues*. Violence is no longer to be thought of as a means of eradicating this system. But the completion of the Pacific Railroad would establish an easy communication between Utah and

the rest of the world; it would give the disaffected of Utah the means of escape, and the curious from abroad the means of visiting them, and the destruction of "Mormonism," says the *Alta*, would be effected. The world should have learned, continues this article, long before the expulsion of the "Mormons" from the States of Illinois and Missouri, that every drop of blood innocently shed "cries to God from the ground;" and every silent worshiper slain at the altars, becomes a living soldier. This mobocratic violence which caused our expatriation, is now to be deplored; the results of those acts have supplied every confirmation to the truth of the saying, that "the blood of the martyrs is the seed of the Church." Had we been left in Nauvoo the advancing tide of population would have surged around us, and "Mormonism" would have been blasted to death by the, to it, withering effects of *Christian purity and intelligence.*

This, then, is the new plan of operations to be acted upon, and to which the *Alta* lends its weight. With fiendish and inhuman violence, and at the cost of priceless blood and lives, "Mormonism" and the "Mormons" were expelled from their midst. They feared then that the increasing and ever onward tide of "Mormon" advancement would overwhelm them, and it had, therefore, to be checked. Thrust them forth was the cry, and let them perish in the wilds of the Rocky Mountains. Scarcely, however, has this step been taken before they become aware that they have committed an egregious blunder—"Mormonism" flourishes better in a state of exclusiveness, than it did even when surrounded by *Christian purity and intelligence.* "Mormonism" only needed to get a foothold in the fastnesses of the mountains to become all that they feared it would. The tactics must be changed. It will never do to let them go on as they now are; the emergency is becoming imminent, and decisive measures must be originated, or it will become so difficult and harassing a question that it will be beyond their power to effect its solution. What shall be done at this crisis? Build the Pacific Railroad, suggests the *Alta* and its *protege.* Thrusting them out and excluding them from our society has encouraged them in the practice of their peculiar institutions. We must now try a different plan. We must woo them; mingle with them; surround them. We must relieve them of their women and children; plant the seeds of our insti-

tutions in their midst; and let them experience the "*withering effects of our Christian [?] purity and intelligence.*" Do this and their destruction is effected.

Was there ever anything more diabolical than this? There is a refinement of cruelty and devilish malice about such a plan, which, if possible, exceeds the worst conceptions of a Missouri or Illinois mob. Many of them were content with destroying the houses, barns, fields of grain, and shedding the blood of their victims; but this would, if successful, destroy both soul,—or more properly, spirit and body; it would poison the very fountains of existence and inflict incalculable injury on posterity. We shudder when we contemplate the bare possibility of such a project being successfully carried out; yet we *know* that such a thing *never* will be. The completion of the Pacific Railroad we do not dread. No; the Latter-day Saints would rejoice in it, and will do as much or more towards building it than any other people. It will be another means, when completed, of accelerating the progress and development of "Mormonism." But though we do not dread the Railroad nor fear in the least its effects on "Mormonism," yet we do dread the institutions falsely styled Christianity. The long train of vices and abominations which they foster we abhor. When they are engrafted—deeply and firmly engrafted beyond the possibility of extirpation—in the midst of any people, they will prove the means of their inevitable destruction.

Christian purity and intelligence! Fair-seeming words to cover gross vileness. Shall we look, Mr. *Alta*, for these qualities to emanate from the Christian city of San Francisco? Read your own words, published but a few short weeks ago in one of your leading editorials:—

"The condition of this city's morals is truly startling. Go where you will, you cannot turn a corner, you cannot walk the length of a block, without meeting vice, brazen-faced, clad in silks and velvets, covered with jewelry, in the broad daylight, flaunting through our streets, brushing against our wives, sisters and daughters, and leading our young men into temptation, to which they are but too prone to yield. Our citizens cannot return in the evening from their places of business, nor with their families from the church, the lecture room, or other places of amusement, to their residences on the upper streets of the city, without having thrust before their eyes indecent gestures, and having their ears assailed by the more indecent, filthy language of the brothel. Can one not stand in the door of the Baptist Church, on Washington street, and almost toss a biscuit into the brothels on the other side of the street? This

same Washington street, our most frequented, our *least disrespectable* thoroughfare, would be a disgrace to any city. Extirpate this blighting vice we cannot."

Is this the purity which you wish introduced into Utah, and for the speedy transportation of which you desire the Pacific Railroad to be built? You speak truly when you say that it would be attended with "blasting and withering effects." Courtezans at every corner, flaunting through the streets at broad daylight, and brushing against wives, sisters and daughters, would have a tendency to blast virtue to death. Brothels in juxtaposition with places of worship, would have a decidedly withering effect on holiness.

The following is another specimen, we suppose, of the purity, intelligence and state of society which you wish to reign in Utah. We extract it from your New York correspondence, published in Friday's paper. Your correspondent says in speaking of that city:—

"How the poor manage to exist at all, is a mystery to me. Is it any wonder that so many have been driven to highway robbery? Is it at all strange that so many young girls are found leading the worst of lives in this city, where hunger and want are so common? One dreadful cold stormy day I was stopped in the street by a woman, whose language showed that she had been well brought up, she told me that she and her family were starving. I am convinced that she was no impostor. I have seen little boys and girls dirty and ragged, all bespattered with mud from the horses' feet, sweeping the crossings all day long, for a few pennies, in a cold storm of rain and sleet. Poor little creatures! I always pity them. I have seen women staggering drunk about the streets—I have seen several taken to the Station House on drays, too much intoxicated to walk. Every few days since my arrival there has been either a bloody murder, a suicide, or some other horrible affair. I begin to think that there are some other places in the world quite as bad as San Francisco."

Can the most persistent and unscrupulous vilifier of Utah, in his wildest imaginings, relate a tale of horrors to compare with these? And these are not tales coined for the occasion; neither are they fanciful sketches. They are bitter, stern realities, and a mere glimpse of the wretchedness, *im*-purity and woe, which exist on all hands in self-styled Christian communities. We tell the truth before the Lord when we say, that did we not know "Mormonism" to be true, and that it has been again revealed for the regeneration of a degraded and fallen world, we would be ready to despair in beholding the rank and fearfully increasing

wickedness that exists and is increasing in every land. Every man who has any of the feelings of humanity about him must mourn when he reflects upon these things. Instead, therefore, of seeking to introduce these contaminating and debasing influences into Utah, men should rejoice that there is one community free from their leprous contact.

THE MISSION OF "MORMONISM."

MAY 1ST, 1857.

SINCE the early days of "Mormonism," its complete overthrow and annihilation have been regarded by many as the inevitable consequences of certain contingencies which were expected sooner or later to arise. For instance: while the prophet Joseph was alive, it was thought that his cunning and the extraordinary faculty that he had of governing and controlling men, were the qualities that kept the system and its followers together. Let dissensions spring up in their midst and his power be broken, said his enemies, and the system will speedily fall to pieces and its adherents be scattered; or let him be killed, and the fate of "Mormonism" will be for the historian to record, while he hands down to future posterity another striking instance of the credulity of our race and the wonderful effects of delusion. But how plainly the history of the past twelve or thirteen years has proved that they were not gifted with prescience! Dissensions sprung up, the prophet was martyred; but the system neither fell to pieces, nor lost its power. The truth of the adage that "man proposes but God disposes" was fully illustrated; for the identical measures through which they proposed to check the progress of "Mormonism" proved the means of accelerating it.

The experience of the past, however, has failed to teach the majority of the world that "Mormonism" is entirely independent of contingencies for its success and combinations of circumstances for its perpetuity. They are still waiting for "something to turn

up" which will bring about the consummation so long and hopefully desired. No sign of trouble in "Mormondom" escapes their notice; a drowning man clutches at a straw no more eagerly than these individuals do at everything that affords the least shadow of hope that there is likely to be a difficulty or dissension soon among that people. Every time they allude to the subject, they write and speak as though the time for which they had been so anxiously waiting for twenty-seven years had at length arrived; the event had transpired which was to prove the initiatory step to the final destruction and overthrow of "Mormonism." Hopefully and gleefully they hail it, dilate upon it and foretell its consequences,—but, alas! for their expectations, only to be again disappointed. These expectants of the destruction of "Mormonism," however, are never discouraged. They have a, to them, happy faculty of being able to fully ignore the increase and continual development of "Mormonism." "Mormonism" as a general thing, in their imaginings, is going down, falling into disrepute among its believers, and trembling beneath the blows which it is receiving from some source or other. They hug this delusive phantasy to their bosom; and continue to hope on, hope ever, though by the appearance of everything around them they ought to be convinced that their expectations are unfounded.

The present position and power of "Mormonism" is neither attributable to adventitious circumstances nor to the wisdom and power of man. God willed that it should do what it has done and is doing, and He overruled everything for the accomplishment of these things. Men err when they attribute the rapid increase and spread of "Mormonism" to the persecution alone which it has received, or to the fiery zeal of its propagators. And they also err when they think that even dissensions among its adherents will produce its dissolution. Should every report which has of late been put in circulation relative to dissensions and trouble which are said to exist in Utah be true, what would it prove? Would it prove "Mormonism" false? Would it be any evidence that "Mormonism" would not fill the high and glorious mission assigned it? We want every man—particularly those who are watching so eagerly for trouble and dissension among the Latter-day Saints with the hope that they will prove their destruction—to understand, that we are looking for all these things.

Every Latter-day Saint who embraced "Mormonism" understandingly, has made his calculations on having trouble to contend with. He knows that the gospel net gathers fish of every kind, both good and bad; that the tares and wheat will grow together until the harvest; he, therefore, expects to see those who do not practice what they have embraced, dissent and apostatize from time to time, and seek to produce the destruction of those who will do right and are determined to cling to the truth. False brethren were one of the great trials that the saints of old had to contend with; and, moreover, the dissenters were more embittered than those who had never known the truth. Dissensions did not, however, invalidate the truth of the gospel then, neither will they now.

It is no evidence whatever that "Mormonism" is untrue or that it is about to fall to pieces, because men dissent from it, and seek its destruction and the lives of those who adhere to it. As well might men argue that because Lucifer and the third part of the hosts of heaven dissented and rebelled against the Father, that, therefore, the principles by which the hosts of heaven are governed are untrue, or that the association into which they are formed will fall to pieces. "Mormonism," as it is termed, is true; its principles are indestructible; they have been revealed from the heavens to the children of earth never to be again withdrawn,—they have a mission to perform, and they must triumph, for God has spoken it. We do not preach the adherents of these principles unto mankind, for they are human and subject to all the weaknesses of humanity; but we teach the principles themselves. They are holy, pure and perfect, and will bestow all these attributes upon those who will practice them aright. Whether, then, we live or die, are persecuted or honored, have dissensions and dissenters to contend with, or smooth, undisturbed progress before us, the fiat has irrevocably gone forth that "Mormonism" must live until the earth is filled with its principles and effects. The people are upon the earth who are to be the instruments in the hands of God, with their posterity, to bring about all these results. We can be that people, if we will; but if we will not consent to be, and will dissent, rebel or not carry out these principles, another people will be raised up to do this Work. But all mankind may rest assured of this one thing,—that "Mormonism"

will never be overthrown. They wait in vain for "something to turn up" that will destroy it. The massacre of Joseph Smith and of hundreds of men, women and children did not do it; mobbings, oppression and wholesale expulsion entirely failed; neither will the death of any other man, nor hundreds of men, nor the dissensions or apostacy of any number, however numerous, bring about its destruction.

"THE KNOTTY QUESTION OF UTAH."

MAY 1ST, 1857.

"ONE of the most troublesome questions now presenting itself to the new Administration is that of the Governorship of Utah. It is perfectly clear that if the Federal Government attempts to enforce its power in Utah, there will be armed resistance by Brigham Young. Gen. Pierce foresaw this, and so sneaked out of the responsibility of any steps to put down the bold defyer of American law. The selection of a Governor who shall be willing to risk his life and reputation in the effort to subjugate Utah to law and decency, is a difficult task. Hitherto no suitable man has been found. Meantime, the President keeps the Kansas-like-Governorship on hand to tender to importunate applicants for place who, like Fayette McMullen of Virginia, have more impudence and self-conceit than brains, and who, also like him, are sure to peremptorily decline a position which promises a gibbet rather than a bed of roses. If there is any consideration which might have been expected to tempt Fayette to go to Utah, it was its system of polygamy; but even that was insufficient to overcome his dread of Brigham's fanatical assassins."

The above we clip from the Washington correspondence of the *Evening Bulletin*. We do not vouch for the accuracy of the statement about the Governorship of Utah having been offered to any individual, though we find, in the New York correspondence of the same paper, that the office has been refused by two or three civilians. It is next to impossible to obtain anything reliable relative to Utah or its affairs from the correspondence of anonymous letter writers; but, assuming a portion of it to be true, and that the position has actually been tendered to certain parties and by them refused, it shows to us that the very means men have taken to injure "Mormonism" are now recoiling on their

own heads. "There has no suitable man been found," says this letter writer, "who is willing to risk his life and reputation in the effort to subjugate Utah to law and decency." Visions of gibbets and the extreme danger of being put out of the way by Brigham's "fanatical assassins" present themselves to the minds of some of those to whom the position has been tendered. That the dread of these dangers must have been of a most terrible nature, everybody must know who is in the least acquainted with the character of a professional politician and the eagerness with which he hunts for and accepts office, or they would never have been deterred from accepting this position.

There are politicians who do not dread in the least any evil results from a residence in Utah as its Governor; but they are too shrewd and sensible to accept the position, even were it offered, as they are fully convinced that the office is magnified with dignity and the duties honorably discharged by the present incumbent; and, moreover, they know that he is the *unanimous choice of the people to be governed!* There are others, however, to whom the inhabitants of Utah are terrible; a more than mortal dread fills them at the bare thought of being thrown in the midst of the "Mormons," and they would refuse a position of this kind, were they tendered it, from motives of fear. Why should this dread of the "Mormons" be indulged in? Have this people ever failed to show due respect or pay the highest honor to any Federal officer, who conducted himself in a gentlemanly and honorable manner, and confined himself to the discharge of the duties of his office? Let the testimony of Capt. Stansbury, Judge Reed, Judge Shaver, Col. Steptoe, and also that of Judge Kinney, given before both branches of the Utah Legislature, on the evening of the adjournment of the session of 1854–5, in the presence of the Territorial and Federal officers residing there, be adduced in answer to this. These gentlemen were Federal officers, and their testimonies give the lie direct to the numerous statements made by the corrupt to the prejudice of the people of Utah.

The fact is, Governor Young, the "Mormons" and "Mormonism" have been atrociously misrepresented and belied, and the majority of the conductors of public journals have taken so much pains to spread these falsehoods and to suppress everything correct and truthful, that a great fear and terror has taken possession

of the minds of many in regard to them. Men have painted "Mormonism" so blackly, and described Governor Young as being such a monster, that they are actually getting scared of the phantoms of their own creation. They have dwelt on these subjects so much and so long that they begin to believe the imaginations of their own brains to be true, and that it is as much as a man's life is worth to put his foot in Utah, especially if he hold a Federal office. They are ready to flee when no man pursueth. We have been looking for the day when the inhabitants of Zion would be terrible; but we scarcely expected it to come about in this manner. Letter writers and editors are doing more than they imagine to make Joseph Smith a true prophet.

OBEDIENCE.—LAWS OF GOD.

MAY 1ST, 1857.

THE idea is quite popular in the Christian world that belief in Jesus and sincerity of heart, are the only necessary requisites to insure an entrance into the kingdom of heaven. The expression is heard from hundreds of mouths, "Oh, if I live a moral life, if I do unto others as I would be done by, I think it will all be right with me. God is a Being of mercy, and he will not cast off any one who leads a moral life." Hundreds delude themselves with this idea, and pass through life without making an exertion to obey a single given law of the Lord, other than to be what they consider honest and neighborly. They seem to entirely overlook the fact that God is a Being of justice as well as mercy; that he is a God of truth and cannot lie; and that were he to do as they expect he will towards them, he would divest himself of the attributes which constitute him a Being worthy to be adored, and would, therefore, cease to be God. The Lord has revealed certain laws which he says, in plain and unmistakable language, must be obeyed, or the being who dares to disobey must suffer the consequences. Jesus, who is one with the Father and whose

word is equally binding upon us, says that men must believe in Him, repent of their sins and be baptized, or they will be damned. They were not commanded to be baptized before they were old enough to know what belief and repentance meant; but their belief and repentance were to precede their baptism. After they were baptized with water, they were to receive the baptism of the Holy Ghost; and until they experienced these baptisms they could not enter into the kingdom of heaven. Jesus told Nicodemus that "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." An entrance into the kingdom of God, then, cannot be obtained by a man who has not been born of water and of the Spirit. Neither sincerity nor morality will avail, except these essential ordinances have been attended to. Though the Lord is full of mercy and love for his creatures, yet his justice and truth would not permit so flagrant a violation of His laws, as the neglect of these ordinances would be, to pass unpunished; much less would He break his own word, —where he says that the man who does not attend to these requirements *cannot* enter into His kingdom, by admitting them therein.

But the people who look upon baptism by water and the laying on of hands for the reception of the Holy Ghost as non-essential to salvation, are not the only ones who have such peculiar views of the clemency of the Lord towards those who do not keep his commandments in all things. There are some who call themselves Latter-day Saints, who seem to think that if it is not quite convenient for them to attend to all the requirements which the Lord has made of them that it will all be right; they need not be at any particular trouble to attend to these things, as the Lord will overlook any negligence they manifest in this respect, and they will get the reward they are looking for. "Ah," say such individuals, "I know that such and such things are right, and ought to be attended to; but my circumstances are such that I cannot do it; when it comes convenient I will attend to it." Their circumstances not coming convenient, the performance of these things is put off, the time of probation is frittered away, and they come short of obtaining the blessings and the reward they might have received had they been faithful and diligent. There may be circumstances of such a nature that the

person who is subject to them cannot do as he would wish; but in the great majority of instances it is for us, if we expect to gain a celestial glory, to exercise such faith that we can control circumstances and make them subservient to our purpose. It would be folly for men to expect, in the great day of reward, that the excuse of their circumstances not being convenient for them to obey the law which the Lord says *must* be obeyed by all those unto whom it is revealed, would cause Him to bestow the same reward and exaltation upon them that he would upon those who obeyed it. The Lord says in explicit terms that we must abide that law and that covenant, or we cannot enter in or attain to His glory. Can we expect, then, to enter therein, and not obey it? The Lord cannot falsify his word, but will be compelled to exclude from celestial glory all those who do not comply with the laws which He has sent forth. The requirements of every law of God are inexorable, and cannot be set aside. He never gave a commandment unto the children of men, without opening a way by which they could fulfill it; if they do not fulfill it, therefore, through lack of diligence or faith on their part, they must be the losers. He has done all that he can, consonant with justice, in revealing the law, with the rewards and penalties attached to obedience and disobedience, and in promising the necessary assistance to enable them to fulfill it, if they will but seek for it. All who have ever sought for this assistance have obtained it, and have proved for themselves that the Lord requires nothing of mankind, but what, if they seek it, he gives them power to perform; and that there are no circumstances—however seemingly difficult—which conspire to prevent them from obeying His commandments, but what the Spirit of the Lord will enable them, in His own due time, to surmount and control.

Not only is this the case with the laws to which we have briefly alluded, but it applies also to the law of tithing, to the gathering, and to every principle which has been revealed. Those who are guilty of procrastination in regard to these principles and commandments, thinking that there will be a time in the future when they can better attend to them, will come short of the glory of God, unless they heartily repent. Celestial glory, which is the burden of all our prayers, will be obtained by none such; for those who obtain this glory permit no circumstances to deter

them, no fears to assail them, but rise superior to every obstacle, putting their trust in their God, and, Abraham-like, obey every commandment and ordinance so soon as it is revealed to them. Experience will yet teach mankind that strict obedience to every law of God, is the only means by which they can obtain a seat and an exaltation in his kingdom; and that disobedience, or neglect of these laws—however sincere or moral the person who does so may be—will effectually exclude them from a participation in the fulness of His glory.

REPORTS IN CIRCULATION.

MAY 1ST, 1857.

THE situation of the people of Utah, and the solution of the "Mormon problem," have of late claimed quite a large share of the attention of city and country journalists. The dissolution of "Mormonism" and the total disintegration of the community at Great Salt Lake Valley, are events confidently expected to take place within a brief period; and numerous hopes and predictions are freely indulged in upon these subjects. A variety of causes have conspired to produce confidence in the minds of these knowing ones relative to the truth of their predictions on these points. Last week, the news was received here that a schism in the Church in Utah had assumed a formidable character. Apostates from the faith, as enunciated by the prophet Brigham, had of late wonderfully increased their numbers, and grown so rebellious that the Prophet was forced to environ himself with a trusty guard. So bitter were his enemies against him that he was afraid to show himself in public, and had, therefore, deserted the Tabernacle. This is the story now industriously circulated on the testimony of Mr. Thompson, the Carson Valley Expressman, who learned in Carson Valley that these items had been received in private letters from Salt Lake. The story so extensively circulated two or three weeks ago, that the prophet Brigham had been obliged to flee to save himself from the fury of his flock, is now laid aside

and forgotten. That was not substantiated; it proved unreliable; but this late report is not so! The Carson Valley Expressman learned that it is true. His informant was informed, by a person who had heard another person say, that he understood that private letters had been received by somebody in Carson Valley containing this intelligence! Being so well authenticated, it must, of course, be true! In the words of the leading daily in this city,—"It is considered strictly reliable;" and all, therefore, look, with great interest, for the next news from the land of the honey-bee.

Some of the editorial fraternity looked so anxiously for this news, that when the Southern mail arrived on Sunday last, bringing Utah papers which were received in this city upwards of two weeks previously, they thought they had received intelligence of a month's later date than anything that had previously arrived, and published it as such! But how great their disappointment when they could find no account of the running away, of the seclusion, or of the danger of Governor Young! One of the number, in alluding to the subject, curtly remarks that "the papers, as usual, speak of the general prosperity of the saints, and *say nothing about their troubles.*" Another remarks, "We have no mention whatever of any disturbance in the Mormon Camp; but that is not surprising, in view of the fact that the *Deseret News* is the organ of Brigham Young." How cruel it is for the editor of the *Deseret News* to keep so quiet about the troubles in Utah! But, then, he is under the control of Brigham Young; his paper is the Governor's organ. How satisfactorily the silence in regard to the troubles there can be accounted for in this manner! A most strange and wonderful man is Brigham Young! Though forced to flee from the fury of his flock, yet still controlling the columns of the *Deseret News!* Though obliged to absent himself from the Tabernacle, besieged in his own house, and only preserved from the fury of his enemies by a few faithful friends,—yet having under his influence an organ in which he dare publish his speeches and hurl his thunders of rebuke upon the wicked and ungodly!

We do not for a moment doubt but there exists a very great necessity for President Young to be guarded by his friends; neither do we doubt but that such protection will be needed, so

long as there are so many blood-thirsty and unscrupulous men in existence as there now are, giving utterance to their feelings through the medium of many of the popular journals of the day. It is true, these individuals might not have either the nerve or courage to put him out of the way themselves; but they would incite and applaud the man or men who would do it. They would think it a speedy and an effectual way of solving the "Mormon problem;" and would think they were doing God service by taking such means to terminate a "gross delusion." President Young and his friends are fully aware of the existence of this feeling in the breasts of thousands, and are satisfied that the opportunity is all that is needed to re-enact the bloody and inhuman tragedy of Carthage. They know that if characters of this stamp are not in Utah, they could soon go there. It would be unwise for his friends, therefore—especially when the fate of every prophet, both ancient and modern, and even the Son of God, is remembered—not to guard and environ him. The crowning outrage of a long series of villanies and oppressions wreaked upon the person of the prophet Joseph, has left an indelible impression and has taught the "Mormon" people a lesson which, we trust, they will never forget. They have learned by bitter experience the necessity of watching as well as praying.

So much, then, for the stories of the prophet Brigham fleeing from his flock, and his being environed by a trusty guard for fear of his enemies, who are beseiging him in his own house. Instead of fleeing from his flock, they would, were it necessary, die for him. Instead of being guarded by a few trusty friends, eyes of sleepless vigilance watch over him, and a whole people are interested in his safety. But who will believe this, when it is so different from what they would like it to be?

WHO ARE THE LATTER-DAY SAINTS?

MAY 22ND, 1857.

IT is to be hoped that, when "Mormonism" attains additional notoriety in the world, Christians and editors will pause in their efforts to asperse the character of God's saints, and honestly inquire who the people are whom they have calumniated so vilely and persecuted so cruelly. Men and women who have made the sacrifices which the Latter-day Saints have made, and endured that which they have endured, are not supposed to be of weak minds, unstrung nerves, cowardly hearts. The world accords the noblest qualities to the Pilgrim Fathers and mothers, the Waldenses, and the early Christians, because inferior minds were unequal to the task of facing the religious world's scorn and hate, or of meeting and withstanding the fearful opposition they both met and withstood even unto death. Imbeciles and hypocrites are not sufficient for such things, though they can without difficulty float down the popular current, and while throwing up their caps with the crowd or groaning out the response at church, be considered most excellent Christians! The history of the Latter-day Saints has been uniformly a history of endurances, calling into requisition the nobler and redeeming qualities of human nature. To forsake the religion of their fathers; to sunder the ties of home and kindred; to lose their good name; to pass through the vexations and trials of gathering together at a distant point; to mingle there with people of a different education from theirs; to be driven from place to place, losing their property, and exiled in poverty and want; to see their apostles, prophets and holy men martyred; their wives and daughters of unsullied virtue ravished and killed; to pass through all this and more, and still cling to their faith with all the energies of their souls, and hold themselves in readiness to bravely and cheerfully pass through whatever God pleases yet to send, has required and does still require men and women endowed with more than ordinary intelligence, fortitude, resolution and piety. We appeal to the candor of the public in those places where our elders have organized societies, if the most of those embracing the "Mormon" faith had not been,

previous to that time, considered as persons of intelligence and understanding. We appeal to immigrants who tarried for a time at Great Salt Lake City on their way here, if they did not notice the general intelligence which seemed to pervade society there. The Latter-day Saints, then, are not a horde of ignorant fanatics believing they know not what and doing they care not what, but are a society of reflecting men and women who are carefully seeking the glory of God and the salvation of souls. It is true, all who have embraced "Mormonism" are not of this sort, for the gospel net gathers of all kinds; and, as in clarifying liquids, the scum and impurities rise to the surface and are first to be seen, so in this Church; the tricksters and dishonest are sure to meet outsiders while the true saint is unobservedly minding his own business. But the great mass of the saints are sincere worshipers of God,—because it is their nature to be sincere; and honest, because they cherish honest principles. Their industry is of world-wide fame, and of their kind feelings even to their enemies, many a way-worn and hungry immigrant for California can testify.

The Latter-day Saints are represented by the world to be but a horde of outlaws and harborers of rascals; and under this impression it need not be surprising that such characters occasionally find their way among them: but it does not take them long to ascertain their mistake, and to find that the air of Utah disagrees with them. When such reach California or some other congenial clime, they have but to cry,—"Curse the Mormons!" and men of all classes—from the priest in the pulpit to the sot that reels along the pavement—cry,—Amen! One would not have supposed that the rummy and the parson were so nearly related, did not "Mormonism" force out their real nature and show them to be essentially one in heart, one in spirit, one in hate of those whom God loves, and of that which he blesses and approves. The Latter-day Saints, from the first, have been accused of treason and sedition,—though not the first act of either has yet been proven; but contrariwise, our acts during the Mexican war showed beyond a doubt the loyalty of the saints to the American government: for, when we were in the wilderness, without food or shelter, surrounded by thousands of savages, and the aid of every man was required to protect and sustain the camp,—the government, as if

to extort some evidence of rebellion from us, required the strength of Israel to march to California and fight the battles of that country which had murdered our best men, robbed us of our all, and driven us into exile! The alacrity with which we responded to that call ought to for ever silence that cruel charge of "treason" which seems to be a fixture in the croaking throats of editorial frogs, and the hideous nightmare to canting hypocrites. Ministers and their satellites have called us impostors and our doctrines "damnable heresy:" why have they not proved this to us and to the world? If "Mormonism" is an imposture, and yet flourishes and gathers strength in the midst of Christian civilization and enlightenment, will not the future historian set down the Christian clergy of the nineteenth century as the veriest asses and the most intolerable nuisances that ever disgraced the pulpit? Will not posterity be astonished that Christians should pay their priests gold by the ton to build up truth and pull down error, and that they should do neither the one nor the other? Now we do say to the world, that the Latter-day Saints are a people who cannot be destroyed by violence; for though crushed to the earth they will rise again with increased numbers, and greater power with God. "Mormonism" cannot fail through the misstatements of its opposers; for the truth will eventually be known, and the reaction will be altogether in its favor. Slander and violence have been the weapons used to combat "Mormonism," with what effect all can see. There remains one weapon to be tried,—namely, honest argument. Why have the holy (!) guardians of the world's welfare not tried this weapon upon the saints? Because they know that its strokes would fall harmless upon "Mormonism," while their rebounds would crush the rotten systems of sectarian Christianity to powder. It is to be hoped that, when the world reflects upon these things, and becomes satisfied that "Mormonism" is a reality and that no weapon formed against it can prosper, the honest-hearted will embrace it, and prove, by their faithfulness to their covenants through evil and through good report, that they are of a far nobler nature in the sight of God, than those puff-balls of Belial who affect such wondrous contempt of "Mormonism" and the Latter-day Saints.

EXTERMINATION.—A BLOOD-THIRSTY EDITOR.

MAY 22ND, 1857.

THE editor of the *Alta California*, in a long leader in yesterday's issue, works himself into a perfect rage over the "Utah problem," and indulges in the most foolish and intemperate language upon that subject. The text which he has taken, is the letter of Judge Drummond to Mr. Attorney General Black. This Drummond letter we have already referred to in another column. But the *Alta* says,—"However strong may be the denial of these assertions by the Mormons and their sympathizers, the evidence is incontrovertible, accumulating as it has for several years past, by the reports of every one who has spent any time among them, until it is backed up by the solemn reiteration of one high in the confidence of the Government, and whose untarnished reputation would of itself alone have sustained the charges." We have denied these assertions—emphatically and indignantly denied them—and can produce the evidence of gentlemen as high in the confidence of the Government, and of as untarnished a reputation as Judge Drummond, to support us in our denial. The editor of the *Alta* has either a very treacherous memory or he has willfully misrepresented, when he says that the reports, for several years past, of every one who has spent any time among the "Mormons" has been confirmatory of the slanders of Drummond. We are willing to compare testimony with testimony, to meet authority with authority on this subject, without the slightest fear as to the result. We will neither appeal to the testimony of Latter-day Saints nor of those who are known as their sympathizers; but we will take that of gentlemen whose social position and standing and public reputation are immeasurably superior to Drummond's, and we will prove by them that he has willfully and maliciously defamed both Governor Young and the people of Utah.

As we have not space in this article to give lengthy extracts—and as the charges preferred are principally against Governor Young—we will merely quote from a memorial forwarded to President Pierce, and signed by several prominent United States civil

and military officers, as well as other gentlemen of unblemished reputation, whose opportunities of obtaining a knowledge of Governor Young's character and the nature of his influence over the people were equal, if not superior, to those of Judge Drummond. The object of the memorial was the reappointment of Brigham Young, as Governor and Superintendent of Indian affairs for Utah. They state:—

"*Whereas*, Governor Brigham Young possesses the entire confidence of the people of this Territory, *without distinction of party or sect;* and from personal intercourse, we find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of republican institutions; and, having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of constitutional liberty, *the rumors in the States to the contrary notwithstanding.* * * And it being our unqualified opinion—based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability—that he is decidedly the most suitable person that can be selected for that office."

The italics are ours. The name of J. T. Kinney, Chief Justice of the United States Supreme Court, heads the list as Chairman, followed by those of E. J. Steptoe, Lieut. Col. United States Army; Major Reynolds, Capt. Ingalls, and several other officers, with that also of Hon. Leonidas Shaver, Assistant Justice of the United States Supreme Court. If having an "untarnished reputation," and being "high in the confidence of the Government," are the qualifications giving weight to and sustaining the testimony of Judge Drummond, how overwhelmingly conclusive must be the calm, unbiased and incontrovertible testimony of these gentlemen. They had no revenge to gratify, no spleen to vent in recommending Brigham Young to the Executive as a man eminently worthy of the office of Governor; but this can not be said of the man who has maligned him. Will the editor of the *Alta* be liberal and honest enough to acknowledge, after he reads this (which is not a tithe of the evidence that can be adduced,) that he was either mistaken when he said that the reports of every one who has spent any time among the people of Utah are similar to these assertions of Drummond's, or that he has been guilty of willful perversion? We shall see.

But it was not to allude to Drummond and his slanders particularly that we commenced this article. It was to call public attention to the sentiments given utterance to by this creature who aspires, in his character of editor, to mold and control public sentiment. After indulging in a long and bitter tirade against the "Mormons" because of their alleged crimes, he says:—

"In discussing this matter, we feel an inability to suggest any remedy for this growing evil, other than a resort to physical force and the bringing of the military arm of the nation into requisition,—*even though it waged a war of extermination to this horde of villains.*"

In alluding to this sentiment *we* feel *our* inability to express our detestation of and utter contempt for the man who would give publicity to such a suggestion. Condemn the Latter-day Saints and recommend their extermination for practicing crimes, and yet immediately have recourse to a crime of such magnitude that, in comparison with it, the worst crimes the "Mormons" ever were accused of sink into insignificance! Even were Drummond's statements true, of how light a hue are the crimes of which he says they are guilty, compared to this fiendish and inhuman one recommended by the moral (?) editor of the *Alta California* to the people and Government. In a leading article published by him a little more than a month ago (April 17th) on the subject of "Mormonism," he says:—

"Violence then is not to be thought of as a means of eradicating this pernicious error. Such a course would be no less impolitic than unjust. It would be impolitic, because, as we have seen, it would tend to strengthen rather than invalidate the evil at which it was aimed; *and it would be unjust*, because *the great mass of the Mormons are not only sincere in their faith, but many of them are comparatively moral and upright in their lives.*"

We give his own language verbatim. Mark the portion we have italicised. By his own words shall this chameleon-like editor be judged and condemned: one month ago the "Mormons" were not only sincere in their faith, but many of them were comparatively moral and upright in their lives, and yet now he suggests as the only course to be pursued toward them, their total extermination!!! If they are a "horde of villains" because Judge Drummond asserts that they have committed crimes, of how deep a dye must we conclude the villainy of the editor of the *Alta California*

to be, when we have his own published words to show that he desires nothing less than the total extermination of a people *sincere in their faith, and moral and upright in their lives?* We leave it for every just man to answer.

Not content with this exhibition of his evil nature on this point, he proceeds to say what ought to be done to the people of San Bernardino. The situation of that settlement is too well known for him to amplify upon the evils that exist there; but he nevertheless thinks that expatriation or a withdrawal from them of their right of suffrage would be but mild treatment! How it would please this would-be-Nero to make slaves of those he could not exterminate, by excluding them from all participation in the formation of the laws of the commonwealth. Let this but be accomplished and the victims of this tyranny would be in more intolerable bondage and wear a more galling yoke than the most abject serf that treads the earth. And this man prates about philanthropy, and delivers long homilies about freedom and morality! Out upon such morality, philanthropy and freedom say we, and let them perish with their advocate. Even if the people of San Bernardino had "exercised all the trickery and cunning that they dared, in deciding the political destinies of the State,"—or even if they had been guilty of selling their suffrages for a price, as he asserts, (which, by the way, they never did nor never would condescend to do) must they be punished with wholesale expatriation for these sins? Is this the punishment the law enforces?—or is there one law for the "Mormons" and another for those who are not "Mormons"? If the editor of the *Alta* has any evidence that they have been guilty of trickery and fraud, or that they have bartered their suffrages for a price, why does he not hand it over to the proper authorities, and let the guilty parties be punished? Or must it be visited without discrimination upon the heads of all who bear the hated name of "Mormon"? Where there is a seller there must be a buyer, and if, in the opinion of this editor, expatriation and disfranchisement ought to be the penalties inflicted upon the "Mormons" should one or more of their number sell their suffrages, what punishment, we would ask, is to be administered to the buyers? Or is the ability of a man or men to buy votes to be set down by the editor of the *Alta California*, in accordance with his

peculiar views of morality and justice, as a recommendation or test of eligibility to honor and office? Consistency is a jewel of priceless worth under any circumstances; but in a man occupying a public position it is, if possible, more especially valuable, and nothing can compensate for its absence. It would appear, however, to be an ingredient that does not enter into the composition of the character of the editor of the *Alta*. We recommend its cultivation to him.

We have barely space to rapidly glance at the many foolish ideas advanced by this editor in the article to which we allude, but enough has been touched upon to set off in a strong light some of the many inconsistencies with which it abounds. A man such as this man evidently is, so destitute of moral and just principles—if this article be a fair expression of his feelings—ought never to be permitted to occupy a position where he could influence the popular mind; for if his prejudices should be roused, whether by a just cause or not, he would disregard constitutions, laws, order and everything else that might stand between him and the accomplishment of his purposes; it would matter not whether the anticipated victims were "Mormons" or anti-Mormons, Christians or Pagans, Jews or Moslems, if they were in the minority and he thought he would be safe, his principles would never prevent him from urging their massacre.

EX-JUDGE DRUMMOND AND HIS SLANDERS.

MAY 22ND, 1857.

A MAN by the name of Drummond, who by some means known to political tricksters contrived to get the appointment of United States Associate Justice for the territory of Utah, has, since leaving that territory, been using every exertion to foment difficulty and to arouse a spirit of hatred in the minds of the Government and people of the States against the inhabitants of Utah. Not content with multiplying and publishing the most

base and unfounded charges against that people over his own signature, he has descended to the most contemptible shifts to strengthen and corroborate his infamous falsehoods. We have good reasons to believe that he has been writing anonymous communications to papers in this city and elsewhere, dating them in Utah, while he, himself, was in this city or country, by this means hoping to give his slanders greater notoriety and weight with the public. Another instance of his deception and the despicable means he has taken to gain credit with the Government and people for being an efficient officer, etc., is the circulation of an address purporting to have been delivered by him to the Grand Jury of Carson county, Utah Territory, on the subject of polygamy, which was published extensively both in the East and in this country, and for his boldness in delivering which to a "Mormon" Jury he was much applauded! This published address was never delivered by Judge Drummond in Carson county. Mr. Nixon, a highly respectable merchant in Carson Valley, in alluding to this subject in a communication published in our issue of the 3rd ult., says :—

"I learn from several papers, that the Hon. W. W. Drummond has considerable to say about the "Mormons" and their doings in Utah. It is a pity, however, that he did not keep a correct copy of his address made to the Grand Jury when holding court here last July. You have doubtless seen an account of his pretended address made at the above time and place, as published in the *Missouri Republican*, and which I am prepared to prove is as false as the devil could invent, and he knew it was best to publish all such matters as far from home as possible, so he might enjoy for a brief period the honor of being very efficient as a United States officer, and that of a great brave, in traducing the character and morals of a people he knew to be as far superior to himself as light is removed from darkness. Documents for the above can be furnished on demand."

This is a specimen of the man, and it shows, in a very striking manner, the unreliability of the testimony of this slanderer of the people of Utah. A man that will condescend to such measures—that will manufacture and publish a spurious address for the little credit that he would be likely to gain in being "a great brave," would not hesitate long about going to greater extremes to carry out any plan that interest might dictate or malice devise. His latest tissue of slanders is contained in a letter to the United States Attorney General, tendering his resignation of the office of

Justice, and giving his reasons at length for so doing. Liberal extracts have been made from this by various papers; and one, the *Town Talk*, thinks that coming from such a source they cannot reasonably be doubted. Conversant as we are with the most of the facts of the case, we see fit to differ from this opinion of our contemporary; we think they can be doubted, and most reasonably, too. The fact that Drummond held a Federal office in Utah, that he was clothed with the judicial ermine, neither makes him immaculate nor renders his testimony any more reliable or admissible than that of any other citizen. If he should make a true statement it would be but the truth, and not a particle more so than if told by a man who held no office; so also if he published falsehood, it would be as much so coming from him as it would were it to come from the veriest knave in existence. Did office make men virtuous, honest and trustworthy, and were there no disreputable and corrupt politicians, how inviting a country would California be!

In another column we publish a letter written by Feramorz Little, Esq., sent by him to the editor of the New York *Herald*, which denies in emphatic language the most of the charges made by Drummond in his letter of resignation to the Attorney General. But what are termed the crowning crimes of all those of which the "Mormons" are said to be guilty, are, the murders of Capt. John W. Gunnison and his companions; Hon. Leonidas Shaver, the predecessor of Drummond in the office of Justice; and the Hon. A. W. Babbitt, late Secretary of the Territory of Utah. Governor Young, his immediate associates and the people of Utah, are charged by this political horse-jocky with these crimes. He says he could, if necessary, refer to a cloud of witnesses to attest these charges, but shall not do so for the reason that the lives of such gentlemen as he should designate in Utah and in California would not be safe for a single day. A most plausible excuse truly! "*If necessary* he could refer to a cloud of witnesses"! Is it *not* necessary to have more than the testimony of one individual to substantiate such grave charges, or is the bare assertion of a man who, while acting as United States Justice in Utah, was condemned, if report speak truly, for breaking the laws, to be considered a host within itself. Must the testimony of such an individual outweigh the acts of a whole

people, whose loyalty, hospitality and devotion to the interests of humanity have been exhibited for years on all hands? Let men scrutinizingly and impartially examine the course taken by the people of Utah from their earliest settlement of that territory until the present, and they will find that every characteristic of theirs gives the lie direct to all these charges. When men murder there is generally a motive for the commission of so foul a deed,—there is something to be gained. What motive could there be for the "Mormons" to murder Gunnison and his party? or Hon. Leonidas Shaver? or Hon. A. W. Babbit? What could they expect to gain by their death? The former was on the most friendly terms with the people of Utah; his guide, who fell a victim with him, was a "Mormon." Shaver was a warm friend of the people and universally respected; is it reasonable to suppose, therefore, even were they in the habit of committing crime, that they would poison a known friend to have his place filled by such as Drummond? Laying aside the ample evidence there is to point out the real murderers of Gunnison and Babbitt, there is an abundance of evidence to be found completely exonerating the people of Utah from all participation in or knowledge of those lamentable occurrences. But with the evidence of such an indisputable nature made public, to prove the utter falsity of these charges, the only wonder is how a man can be so reckless and depraved as to make them, or editors so regardless of truth as to publish them.

The idea of charging these crimes to the people of Utah is preposterous, and were they not bruited abroad in so many public journals we would pass the charges by with silence and contempt. Drummond fosters a malignant and vindictive enmity to the people of Utah. His violations of law and good order in Utah were rebuked in so prompt a manner that the remembrance thereof rankles. He wishes to be revenged, and how easy it is to accomplish this by publishing falsehoods about the "Mormons!" The item of knowledge, however, in possession of the Latter-day Saints that GOD LIVES, is, under such circumstances, supremely consoling. The wicked may rage, and imagine and publish vain things, but what will they accomplish? God will vindicate and preserve His people, and they will live and flourish while the wicked will perish and their names be buried in oblivion.

INDESTRUCTIBILITY OF THE WORK OF GOD.

MAY 29TH, 1857.

NOTWITHSTANDING the many disappointments the credulous opponents of "Mormonism" have had in regard to its downfall and the breaking up and dispersion of the people of Utah, we still notice that our cotemporaries in this city are as sanguine as though every prediction they had made on this subject had been fulfilled, that *the* time has at last arrived when this stubborn system must yield and be completely overthrown. Numerous, long leaders have been written, filled with exulting peans at the supposed near approach of this devoutly-wished-for consummation. If the dissension of six thousand at Great Salt Lake City will not prove the destruction of this system, then the concentration of a large body of military and the appointment of a military Governor, with power to do as he and his minions may see proper, they think, will certainly effect it. All agree, however, that the hope of years is about to be fulfilled, and "Mormonism" to be completely annihilated. We have repeatedly had occasion to refer to the numerous predictions which have been made from the rise of this Church until the prsent in regard to its downfall. As all know who have any knowledge of our history, they have ever proved total failures; but not a whit less discouraged or credulous than at first, our opponents still continue to utter them. If they would reason calmly and dispassionately upon the subject, they might be shown that such hopes are groundless and that it is folly to indulge in them. Even if the dispersion or destruction of the people of Utah were permitted, and the predictions of our neighbors on these points were to prove correct, "Mormonism" would not be destroyed thereby. Men deceive themselves when they allow such an idea to take possession of them. The principles of "Mormonism" are true, and truth is eternal; they are, therefore, indestructible. Earth and hell, with all their forces united, cannot blot them out of existence. They may drive, persecute and even kill their adherents; but this will not affect the potency of the principles. God has said, by the mouth of his prophets, that in the last

days he will make a new and everlasting covenant with his people; that He will set his hand again the second time to gather them together from all nations; that He will reveal his gospel from the heavens by the administration of an holy angel; that it will be proclaimed as a witness unto all nations, and then shall the end come; that in those days His kingdom will be established on the earth never more to be thrown down; that it will break in pieces and consume all other kingdoms,—and that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. These predictions must be fulfilled. They cannot fail. God has pledged himself, by the most solemn covenants and promises, to bring about all these events, and has revealed his truth in the manner and at the time promised for this purpose. This truth is what men call "Mormonism." To destroy and extirpate this system, then, from the face of the earth, men have not only to destroy its present believers and practicers, whom they term "Mormons," with the Scriptures and every other particle of truth there is upon the earth, but they must seal the heavens above them, arrest the flight of angels and close the mouth of Jehovah—the fountain whence truth emanates. These are a few of the labors they have to perform before they can terminate the progress of "Mormonism." Driving and dispersing the Latter-day Saints will only scatter these principles wider. As for destroying the people, so long as they adhere to "Mormonism," that is impossible; there will always be some spared from the most trying and fiery ordeal that may be instituted, who will have the necessary priesthood and authority to carry forward the work of God according to the given pattern.

The threats which are so freely made, and the prospects of difficulty and destruction that many of the presses of the day are continually pointing out, have no terrors for the people of Utah. While their neighbors in this and the adjacent States are filled with excitement on the subject of the "Mormon problem," and dilating largely on the dissensions and difficulties there exist in that Territory, they are quietly attended to their buisness, seeking with all their might to fulfill the prophecies and words of the Lord. They have full confidence that He, who has delivered them from so many troubles and difficulties, will not now desert

them, if they put their trust in him. His will will be done in relation to the Territory of Utah, its government, and everything connected with it and its inhabitants, the efforts of its enemies to the contrary notwithstanding. The "Mormons" know this and are contented and undisturbed.

"A MORMON'S ESTIMATION OF GENTILES."

MAY 29TH, 1857.

"AN obscure sheet is published weekly in this city, called the *Western Standard*, (we advertise its existence gratis,) and is devoted to the advocacy of the moral and religious teachings of Mormonism. The editor of the journal referred to, has gone stark, staring, raving mad over an editorial in the *Alta* a few days since, condemning the disgusting and criminal practices of the priesthood at Salt Lake, headed by that human hyena, Brigham Young. He condemns the editor of the *Alta* as 'a creature who aspires, in his character of editor, to mould and control public sentiment,' and alludes to our suggestions for the employment of the military arm of the government, if by no other means could the evil be exterminated, in reaching Brigham Young and his myrmidons, as 'fiendish and inhuman.' He goes further, and says—'Of how deep a dye must we conclude the villainy of the editor of the *Alta California* to be, when we have his own published words to show that he desires nothing less than the total extermination of a people sincere in their faith and moral and upright in their lives.' This rabid editor has undoubtedly graduated with high honors from Brigham Young's tulilage. Billingsgate is evidently his standard of argument, and his perception of 'morality' authorises the extreme exercise of the passion for free love, and the general commingling of the sexes, without regard to consanguinity. * * * He looks upon anything against Mormonism, or upon the character of one who exposes its immorality, and wages a crusade against its practices, as one 'so destitute of moral and just principles, that he ought not to be permitted to occupy a position where he could influence the popular mind.' The character and tone of the article referred to, is of a piece with Brigham Young's sermons, and no doubt we have been consigned, ere this, by the juggling practices of Mormon mummery to the lowest degree of their peculiar punishment for the utterance of such heresy. * * * We close our remarks upon this rabid gentleman with another choice morceau from his columns, which, without doubt, will be highly appreciated. In giving an emphatic denial to the recent reports from Utah, by denouncing the men upon whose testimony the news was based, he institutes a comparison after this wise:—

'How did it sit upon the stomachs of our "Mormon-eating" contemporaries, when, upon the appearance and testimony of such men as Mulligan and Duane, during the recent vigilance excitement, the sympathies of the New

Yorkers and others were enlisted in their favor, and the San Franciscans were denounced as a horde of mobocrats and ruffians and enemies to their country and government? Yet there was far more foundation for such charges against the citizens of San Francisco then, than there is for the reports concerning the insubordination and disloyalty said to exist in Utah now.'

"It will thus be seen, that the estimation in which we outside gentiles are held, ranks us unworthy the companionship of Mulligan, Duane *et id omne genus*. And herein we agree with him, and so we recommended them to be classed among our exports. * * * Looking upon Mormonism as we do, as the abomination of abominations of the present day, we shall continue, whenever occasion offers, to expose its iniquities, and endeavor to attract the attention of our government to the evils which it is planting upon our soil—and to call upon that power to sustain its own dignity at least, and by all proper means prevent the spread of this modern religious scourge."

The above is the leading article from Monday's issue of the *Alta California*. As it is an "advertising" notice of the STANDARD, and a retort to our article in last week's number alluding to the repulsive sentiments advocated by the editor of the *Alta*, we have thought it best to republish it. We know of no easier and more effectual way of showing the public the nature of the opposition with which we have to contend. Those who perused our article last week, can compare it with the above, and see in what manner our statements and arguments have been answered. "Billingsgate," the editor of the *Alta* says, is evidently our standard of argument; whether this be the case or no, we leave for those who read our article to decide. The plan he proposed and advocated to remedy the further growth of "Mormonism,"—namely, to resort to physical force and to bring the military arm of the nation into requisition, even though it waged a war of extermination to the "Mormons"—was of so extraordinary a nature that it needed more than "billingsgate" on our part to expose its atrocity, and we certainly expected more than abusive epithets and gross misstatements on the part of the editor of the *Alta* to justify its advocacy and adoption. To show at a glance how unfairly he has quoted our remarks we subjoin an extract from the article alluded to. In speaking about his suggestion to bring "the military arm of the nation into requisition, even though it waged a war of extermination to the horde of villains"—meaning the people of Utah—we said:—

"Condemn the Latter-day Saints and recommend their extermination for practicing crimes, and yet immediately have recourse to a crime of such magnitude that, in comparison with it, the worst crimes the 'Mormons' ever

were accused of sink into insignificance! Even were Drummond's statements true, of how light a hue are the crimes of which he says they are guilty, compared to this fiendish and inhuman one recommended by the moral (?) editor of the *Alta California* to the people and Government. In a leading article published by him a little more than a month ago (April 17th) on the subject of 'Mormonism,' he says:—

'Violence then is not to be thought of as a means of eradicating this pernicious error. Such a course would be no less impolitic than unjust. It would be impolitic, because, as we have seen, it would tend to strengthen rather than invalidate the evil at which it was aimed; *and it would be unjust*, because *the great mass of the Mormons are not only sincere in their faith, but many of them are comparatively moral and upright in their lives.*'

"We give his own language verbatim. Mark the portion we have italicised. By his own words shall this chameleon-like editor be judged and condemned: one month ago the 'Mormons' were not only sincere in their faith, but many of them were comparatively moral and upright in their lives, and yet now he suggests as the only course to be pursued towards them, their total extermination!!! If they are a 'horde of villains' because Judge Drummond asserts that they have committed crimes, of how deep a dye must we conclude the villainy of the editor of the *Alta California* to be, when we have his own published words to show that he desires nothing less than the total extermination of a people *sincere in their faith, and moral and upright in their lives?* We leave it for every honest man to answer."

Let our readers notice the manner in which he has replied to this. He neither attempts to explain the apparent inconsistency of his remarks nor accounts for his desire to exterminate a people who, according to his own words, are sincere in their faith, and moral and upright in their lives; but virtually ignores the fact of his having uttered such words, and quotes them as though we were their author!

We have dwelt longer on this article than we otherwise would, because it affords a very good instance of the manner in which the public are hoodwinked and led astray by this leader of a public journal. Had he the power, "Mormon" journals would ever remain obscure; for, if they were extensively circulated, such unblushing falsehoods as he occasionally publishes about the belief and practices of that people—such, for instance, as his assertion that our "perception of morality authorises the extreme exercise of the passion for free love, and the general commingling of the sexes, without regard to consanguinity"—would be so palpable, that no one could believe him. If he has any knowledge whatever of the subject about which he writes, he must know that he publishes a base calumny when he states that these practices are authorized by our morality. Everything in our published

speeches and writings goes to prove that the "Mormons" abhor such doctrines, and that they look upon "the general commingling of the sexes," and "the exercise of the passion for free love," as crimes worthy of death. We do not care to what extent the *Alta* exposes "Mormonism," as is threatened, if its editor will only confine himself to the truth; but the moment he transcends the bounds prescribed by it, so long as this journal exists, he will be promptly rebuked.

MEANS OF ESTABLISHING THE KINGDOM OF GOD.

This should immediately precede the article on p. 430.

JUNE 5TH, 1857.

In every age of the world when God has had a work to accomplish on the earth, those who have been identified therewith have had to be devoted and unselfish in the performance of the duties assigned unto them. In these days, particularly, are these qualities required to a greater extent than at any previous time. The dispensation of the fulness of times, or the last dispensation, is to be a greater one than any that ever preceded it. After it is ushered in, the power of God is to continue to increase until it covers the whole earth, expels and binds Satan, and brings to pass that reign of righteousness and peace, which every prophet of God, from the early days of man until the present time, has looked forward to with delight and expectation. This is plainly foretold by the various prophets who have alluded to this subject. When God should again set his hand to gather his people; when he should again make a covenant with the children of men, and rear his house and raise his standard in the tops of the mountains to the nations of the earth, to which all might rally,—then we are assured that His work shall progress unceasingly, until his knowledge and peace shall fill and cover the earth so completely, that all shall know the Lord from the least unto the greatest, and swords shall be beaten into plow-shares, and spears into pruning-hooks, and men cease to learn war any more. The Work, then, to be accomplished in the last days (for this was to be done in

these days) is to be greater in many respects than any that has ever been done upon the earth. A greater amount of power must be obtained from the Lord by those engaged in it than has ever been obtained by any people, or they will fail in performing it. But who is to do this Work? Who are to be the instruments, in the hands of God, to bring about these marvellous purposes? Let mankind look around them, and examine well the pretensions of the various sects who profess to be followers of the Lord, and ask themselves which one of all these numerous denominations will accomplish this? What people are there now upon the earth who are seeking with all their ability to bring to pass the reign of righteousness, to build up the kingdom of God, and to fulfill the prayer taught by our Lord,—"Thy will be done in earth as it is in heaven"? If they would divest themselves of prejudice, and make this investigation in the right spirit, with prayer to the Lord for his guidance, they would be unerringly directed to that people. For God has a people in existence, who have been diligently striving, for upwards of a quarter of a century, to bring all these things to pass; and they are succeeding. Their works bear the most powerful testimony to the people of this generation that the Lord is doing what has been so long promised.

When a man becomes aware of the existence of this people and of the kingdom of God on the earth, he ought to seek to ally himself with them, and concentrate all his energies and means with theirs for the accomplishment of the designs of the Lord. He ought to devote himself and all that he has unselfishly to the work of his God, in establishing his righteousness and in breaking down the power of Satan on the earth. If he should not take this course, he cannot be a participator in these things; for it is for the accomplishment of this object that the work of God has been commenced in these days. Satan has held dominion so long here and over the hearts of the children of men, that he will not relinquish it without a struggle. He will dispute every inch of ground, and use every imaginable art and device to prevent such a consummation. But he has to be contended with and overcome, and thrust out from the earth and from exercising power over the hearts of men, as he was formerly overcome and thrust out of heaven. It will be by the exercise of that same power, faith and devotedness which caused his expulsion then, that he will be

bound in the last days. The people of God must have these qualities, and must exert themselves in establishing the work of the Lord so firmly, in the midst of the earth, that it will never again be overthrown. God will aid his people in bringing to pass this result; but his aid will be given in proportion to the faith and diligence of his people. They must keep His commandments, must have their eye single to his glory, and have every interest fully identified with his kingdom. They must seek to build up Zion temporally and spiritually, and withdraw all aid and influence from everything that is not connected therewith. They must honor the officers appointed by Him in his kingdom, and obey their counsels. If they fail in doing any or all of these things, they fail in doing the will of their God; and in proportion to the amount of their disobedience they become his enemies, and aid to build up that which their allegiance to their God requires that they should break down. Many do not think, even after they have obtained a knowledge in regard to the work of God, that every time they give way to the suggestions of Satan, and hearken not to the still small voice of the Spirit of the Lord, they virtually array themselves on the side of Satan, the arch-enemy of God. They do not think when they disobey the counsel of the officers whom God has placed in his kingdom, that they encourage, build up and give comfort to the rebel against God, the prince and power of darkness, and become his aiders and abettors in endeavoring to pull down the kingdom of God. Yet this is the case. Every man who giveth place to the Adversary or his suggestions in his heart, or who giveth heed to him in any way, helps the usurper to perpetuate his power, and prevents, in proportion to his disobedience, the consummation which God, angels and all holy and just men, both in heaven and on earth are laboring to bring about. He is Satan's subject, because he is governed by him; and if he should not expel him with his influences from his heart, he will have power over him, not only here but hereafter.

But whether there be many or few that will not give heed to the Adversary, it is positive that the time has come when there will be a sufficient number found to fulfill the designs of God. He has and will have loyal children enough on the earth, who love him, his government and laws, and everything connected

therewith, sufficiently to maintain an unrelenting and undying warfare with Satan and his powers. They will not rest until they have driven him from their own hearts, from the hearts of all who surround them, and, finally, when their Lord appears, from the earth. It will require men of faith and power, unselfish, self-sacrificing and devoted men, to accomplish this; but the Lord has selected and reserved such to come forth in this generation and labor with him in the performance of these things. He knew and sanctified them, as he says he did Jeremiah, before they were born or even formed in the womb, and ordained them to be his apostles and prophets, and the instruments of establishing his kingdom for the last time upon the earth. Those who yield themselves to the influence and power of the Evil One and are disloyal to their God and his government, will suffer the consequences of their disobedience and rebellion from the hands of that Being whose wishes and laws they have treated with contempt.

A TRIP TO THE PAJARO.

MAY 29TH, 1857.

WE have experienced much pleasure since our Annual Conference, held on the 6th ult., in visiting some of the Branches of the Church built up through the labors of elders Boyle and Wandell. In the STANDARD of the 8th instant we gave a brief account of our trip to Buckeye, Yolo Conference. Since our return from Buckeye we have made elder Wandell and the saints in his field a rather hasty visit, and have returned to our labors in this city refreshed and strengthened both in spirit and body. While in the Pajaro country, to which vicinity our visit and labors were principally confined, we were forcibly impressed with the different spirit the people seemed to manifest to that generally witnessed in California. Though prejudiced against us and our doctrines, in consequence of the numerous reports so industriously circulated, yet they were willing to take the advice of Paul, and "prove all

things," "Mormonism" included. The words of the writer of the Acts might with great propriety be applied to them, where he says, in speaking of the Bereans: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." They were willing to investigate; and the preaching of our doctrines in their midst has caused many to peruse the Scriptures with much more care and diligence than they have been in the habit of doing. This, of course, is attended with good effects. If people would but adopt this plan when they hear "Mormonism," and beseech the Lord in the name of Jesus to enlighten their minds relative to the Scriptures and the principles of salvation, there would be no difficulty about this much-mooted subject. God cannot connive at delusion; he will not bestow his Spirit upon men and women, when they pray unto him to direct them to the truth, and testify to them that the system styled "Mormonism" is true, if it is false. This is the course we recommend unto all to take; their adoption or rejection of "Mormonism" we wish to be based on these grounds; if they will do this in all sincerity, we are satisfied what the result will be in every instance.

In conversation, while in that neighborhood, with an intelligent gentleman whose attention had been attracted to the investigation of these principles, we dwelt with earnestness on the propriety of men obtaining definite knowledge for themselves relative to the truth or falsity of our doctrines—that if true, as we testified, they were of vital importance to the whole human race, and if false, their falsity should be exposed by the Scriptures —he said that it was his intention to investigate them carefully and prayerfully until he was satisfied. "But, there is one thing, Mr. C.," he said, "that the investigation of Mormonism has already done for me, it has given me such light on the Scriptures that I can plainly see that the sects that call themselves Christian have departed so far from the principles of the gospel of Christ, that whether Mormonism be true or false, I can never be a member of any of them." With men who are thus disposed, the stories put in circulation about "Mormonism" and the people of Utah, have but little or no effect. The Scriptural evidences adduced by our publications and elders in support of our doctrines

are so convincing, that they are compelled to acknowledge their correctness, or reject the Bible; and they soon become convinced that no people can believe and practice these principles, and be as bad as the world represents us to be. Another thing that every honest man notices, is the eagerness with which our opponents refer to our doctrines and practices in Utah, or somewhere else a long distance off, while they never attempt to meet or disprove the doctrines which are taught in their own midst, and which their neighbors embrace when they become "Mormons." If we preached the people of Utah unto the world, it then would be proper, no doubt, for our opponents to show—if in their power to do so—that they were unworthy of the confidence of mankind; but this, as it is well-known, we never do. We preach the doctrines of the Scriptures unto the people, and tell them that, if they obey and cling to these with full purpose of heart, they will be saved. To stop the spread, then, of this system, something more than ridiculous stories must be brought forward; its principles must be disproved by the Bible—a labor which the world have heretofore found impossible to accomplish.

The majority of those who have recently joined the Church in the vicinity of Pajaro passed through Utah on their way to this country, and saw the people and became acquainted with their character and conduct in their own homes. They were hospitably and kindly treated by them then, and the false reports put in circulation in California have never destroyed the impression; and now that the "gold fever" has worn off, and they are again brought in contact with the people and the principles, and have leisure to examine the latter, they have become fully convinced of their truth and rejoice in possession of them. This, we trust, they, with all who have obeyed the gospel in that branch, will continue to do, and not suffer tribulation, distress, persecution, famine, peril, sword or anything else to separate them from the love of Christ and a strict adherence to his gospel.

"NEW YORK HERALD" ON "MORMONISM."

JUNE 5TH, 1857.

"REGARDED politically, the Mormons are obviously entitled, under the Constitution, to adopt the form of religion and the social usages which suit them best. No authority to interfere with their religious institutions has been committed to the Executive, or to Congress, or to any other person, persons, or assembly; they alone bear the responsibility of them. And according to the popular and usual reading of the Constitution, whenever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission into the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent, and Congress would have no right to press it. The subject of matrimony is one of those domestic questions which the Nebraska law clearly places beyond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions. * * * Again, most of the assailants of the Mormons treat them as pagans and heathens, and call upon the American people to interfere 'as Christians' to put them down. But the men who talk this way do not, as it might seem, enjoy a monopoly of Christianity. The Mormons can quote the Bible with any D. D. of these parts. The only difference between their study and their inferences from the inspired record arises from their selecting, as their favorite portions of Scripture, the old, while our parsons prefer the New Testament. But all the Christian churches admit that both are of equal authenticity and equal authority. Wherefore it follows that, when the Mormons show us that Abraham, Isaac, Jacob, and the other patriarchs, Solomon, the wisest of men, and David, the man after God's own heart, were inveterate polygamists and kept harems to the extent of their means, our Christian reasoners are necessarily silenced. They are shown, by unanswerable evidence, that the vice which is reproached to the Mormons was practiced by God's peculiar people, and, seemingly, with particular unction by the very men among this people who were the most frequent recipients of the Divine bounty. So far, therefore, as the holy Bible is concerned, the Mormons are, according to strict logic, much better qualified to persuade us to take four wives, than we are to induce them to stick to one. * * * Politically and religiously then, the Mormons have the whiphand of us, and know it. They know that the safety of the Union will not permit us to establish such a precedent as interference by Congress with the religious institutions of a Territory or State; and they are aware of the vantage ground which their adversaries give them by appealing to Heaven and the Scriptures to condemn their depravities."

The above extract, from an article in the *New York Herald* on the "Mormon Question," gives a pretty fair view of the dilemma

the world are in regarding "Mormonism." There are numbers who have the most unbounded aversion to it, and would do all in their power to exclude its believers from all participation in every religious and political right and privilege, but they cannot do it Constitutionally nor Scripturally. All the "Mormons" ask are the rights and privileges guaranteed by the Constitution, and yet, strange as it seems, there are individuals found in republican and Bible-loving America, who are unwilling that they should participate in these blessings. Does it not strike the world as being singular, if we be the people which rumor describes, that we should have the whiphand, politically and religiously, of our opponents? Can it be possible that Joseph Smith—an ignorant youth, with his ignorant followers—has commenced a work and promulgated doctrines, entirely opposed to popular views, and which Christendom, with its innumerable hosts of learned parsons, can neither controvert nor successfully oppose from the Scriptures, and yet he be uninspired?

Such admissions as the above speak volumes in favor of the superiority of "Mormonism" over the popular systems of the day. If "Mormonism" cannot be refuted by the Bible, men will be compelled to accept it, or to reject the Bible. But many rather than receive it would reject the Bible, and rather than accord its believers their just rights, would override the Constitution. The only hope the *Herald* has to offer, inasmuch as nothing can be done, either Constitutionally or Scripturally, to the injury of the "Mormons," is to cause a split among them. This, it says, "would demolish them all;" and if a wise Governor were selected, "he will infallibly produce this split, then undertake wars, and so win glory and profit" in their subjugation. Vain and delusive hope! Such a project would as certainly fail as the present appeals of our adversaries to Heaven and the Scriptures to confound and condemn us.

AN ENGLISH CLERGYMAN ON "MORMONISM."

JUNE 5TH, 1857.

FOR the past two or three weeks our neighbors of the *Town Talk* have displayed an unusual amount of acerbity on everything connected with "Mormonism," and have suffered no opportunity of giving its believers a rap to pass unimproved. Their last article on this subject appeared in Sunday's paper, and consisted of two or three extracts from the New York *Express*, which that paper copied from the work of a nameless English clergyman, published in London. These extracts charge the people of Utah with the practice of what the writer terms, "the proxy system,' which he explains as follows:—

> "When a married man is called by a Conference to a foreign mission, he has the privilege, before leaving home, of choosing some one to take the oversight of his cattle, goods, and whatever he may possess; to provide for and overlook the family and to become the *pro tempore* husband of the wife."

He also charges them with the sin of incest, which he says, "is so intimately connected with polygamy." The *Town Talk* thinks that the iniquity of the people of Utah on these points is corroborated so thoroughly by such a number of witnesses—most of whom cannot be presumed to have any interest in misstating or exaggerating the condition of that people—that successful denial or refutation seems an impossibility. Of course, then, if it be an impossibility to refute or deny these charges, all we may say will have but little effect in convincing the world of their falsity. But we are of the opinion that successful refutation or denial, is not so impossible as it may seem to the writer in the *Town Talk*. We are decidedly of the opinion, that every charge made falsely against the "Mormons" and their practices can be easily and successfully refuted and denied. Our doctrines and practices we boldly avow and defend. We have never throughout our life (and our experience on this point is similar to that of every elder connected with this system, from its rise until the present) had the least difficulty in fully and successfully sustaining them; but the greatest difficulty we have ever had has been to

clear ourselves of the cruel charges fastened upon us relative to our belief in doctrines and practices which we utterly abhor. In this respect we are in the same position as that occupied by the primitive disciples of Jesus. They never had any trouble in fully sustaining all the doctrines they believed and practiced; but the doctrines and practices which they were charged with but which they did not believe, being expressly repugnant to all their teachings, were not so easily got rid of. The majority of the people felt then, as this writer in the *Town Talk* feels now, that the most of the witnesses against the disciples could not "be presumed to have any interest in misstating or exaggerating" the statements they made about the disciples practices. Who in those days would believe that the chief priests and rulers of the Jews had any interest in making a misstatement, or telling a lie, about the disappearance of the body of Jesus. The people then had no less reason to believe that those men told the truth when they and their confederates said the disciples were thieves, and had stolen the body of Jesus, and palmed the story of his resurrection upon the people, than the *Town Talk* has now to believe the false stories of an English clergyman or a United States Associate Justice relative to the "Mormons." The many stories which were doubtless put in circulation about the apostles then, by men "who could not be presumed to have any interest in misstating or exaggerating," relative to the appropriations by the apostles of the proceeds of lands, etc., sold by the members of the Church, and the sudden deaths of Ananias and Sapphira, for keeping back a portion of the money obtained by sale of their possessions, were no less plausible than these stories deemed so irrefutable and undeniable by the *Town Talk*. That they had no greater air of improbability about them than those at present circulated about the "Mormons," is evident from the fact that the apostles and their converts were "everywhere spoken against." They might indignantly deny them—as we do these stories about the "proxy system" etc.—but their denial or refutation of these charges were comparatively unnoticed; there were too many individuals then on the earth, who, like the *Town Talk* now in its conduct towards the "Mormons," would listen to and circulate everything injurious to their character, but would never take any notice of their contradiction. If our case were not prejudged by the *Town Talk*,

and they were not determined to make us out what our enemies say we are, they would have been equally as willing to publish our replies as the charges made against us. All we ask of the editor and publishers of that paper, or of any other paper, or of the world, is a fair hearing: if the charges made against us be worthy of publication and attention, surely our replies should be equally so; and if our case be as bad as it is represented to be, no fears need be entertained in regard to giving them publicity. The writer of the article in the *Town Talk* accepts the report about the practice of "the proxy system" by the "Mormons" of Utah, and throws his influence in its favor, because it is another development of "Mormon iniquity," and said to be true by some man in England. Now, we are a witness of its falsity; we know that no such system as he represents, has ever been practiced by the "Mormons" of Utah. We know that the virtue and conjugal fidelity of their females are above reproach, and that their conduct will bear the most rigid scrutiny. We do not make this denial anonymously; and it may be presumed that we are sufficiently acquainted with Utah, her people and their practices to speak knowingly upon this subject. Which testimony will the gentleman believe? Were he free from prejudice, he would see at a glance that the testimony of this English clergyman is inadmissable. He neither has his name nor knows whether he ever saw Utah or a "Mormon" from there; and as to his disinterestedness, we would ask,—Is it reasonable to suppose that a clergyman who felt his craft to be in danger from the progress of "Mormonism," would be disinterested in the matter? As well might the disciples of old have looked for a disinterested statement of their belief and prractices from the priests and pharisees of their day, as for us to expect it from such men.

A LITTLE COUNSEL FOR JOURNALISTS.

JUNE 5TH, 1857.

THE New York *Express*, in alluding to the prevailing disposition there is manifested by the papers in the East to suggest specifics for getting rid of "Mormonism," asks if they cannot obtain some sort of purgative medicine for the host of "isms" that are in full blast nearer home than Salt Lake. Our cotemporaries in California might with great propriety ask themselves the same question. They concern themselves wonderfully about the affairs of Utah, and seem to be perpetually cudgelling their brains to find a remedy for the evils they imagine to exist there. To such an extent does this feeling carry them that they have become perfectly oblivious to the murders, assassinations, suicides, adulteries and abominations of every kind that surround them, and write as though they were dwelling in such a heaven of purity that crime and corruption of every kind were entirely unknown! The rumor of the murder of two or three men in Utah, excites their sympathies more than the confirmation of the massacre of that many hundred would in California. And so it is with everything else that they hear. One of the weekly papers in its issue of Sunday last, after writing at some length on the late news that has been circulated about Utah, says,—"The friends of morality cannot fail to be gratified to know that the present Administration has resolved to take the [Utah] matter in hand." This, of course, reads very well, and unsuspecting "friends of morality" might think it all right, if they should not look any farther; but if they should turn to the next page, they might think that the editor would confer a larger amount of gratification on all "friends of morality" by causing measures to be taken to extirpate the corruptions and abominations, which must plentifully abound immediately around him, to cause the insertion of column after column of disgusting doctors' advertisements for the cure of loathsome diseases, in his paper. Such pretended morality is sickening to every man of thought; and he must view it as rank hypocrisy under such circumstances. All such writers had better seek for a purgative medicine for the benefit of their own

fellows, and employ their time in recommending its adoption, and not be meddling with the concerns of a neighboring people, whose morality and social condition is incomparably superior to that by which they are surrounded. A course of this kind could not fail to gratify all real friends of morality, much more than so much unnecessary attention to the affairs of Utah.

ENGLISH CLERGYMAN AND THE "TOWN TALK."

JUNE 12TH, 1857.

OUR article in last week's paper on "an English Clergyman's development" of what he terms "the proxy system," has called forth some further remarks from the editor of the *Town Talk*, which we wish to briefly notice. He replies to our assumption of his unwillingness to publish our denials of and replies to the numerous charges circulated against us, by publishing an extract from our article denying the practice of this system with which we are charged by this clergyman. This manifests more fairness than we usually find in those who treat upon and oppose "Mor monism," and more than we expected in this instance, from the disposition that we thought had been exhibited of late by the *Town Talk* to pitch into "Mormonism" and the "Mormons" generally. In his remarks on our denial of this clergyman's statements, he decidedly inclines to the belief that the statements he has made are true, because they are to some extent corroborated by the testimony of Judge Drummond and others. But, as we have heretofore repeatedly had occasion to remark, we are willing to compare testimony with testimony on this subject. The truth of our statements in regard to the virtue and chastity of the females of Utah, are not dependent alone upon our mere assertion for support; they are sustained by the testimony of hundreds of disinterested men who have resided there, and who had abundant opportunities of knowing the people and their practices—men who, if not all holding office under the Federal Government, are at least honest, and wth a character for integrity above suspicion. That

we are a peculiar people—a people differing from our neighbors in many respects, we have always frankly acknowledged; but that this peculiarity or difference consists of a disregard and violation of the laws of God or of nature, or that in the practice of our religion we are guilty of crime and unvirtuous actions, we most emphatically deny. It is true we believe in and practice polygamy, but we do this because we believe it to be commanded and sanctioned by Jehovah himself, both in ancient and modern revelation. Our belief in or practice of this system does not necessarily make us criminal; if it should, then the majority of those whom the Scriptures hold up as patterns for mankind to imitate, were equally guilty.

Another point of the editor's is, that unnatural crimes are infinitely more common where polygamy has existed for ages than in monagamic countries; the "Mormons" are polygamists; therefore, unnatural crimes must be common among them. We will not at present enter into any defense of the practices of nations who have been polygamists for ages, though we believe from the lights before us on this subject, that there is infinitely *less* sexual crime, whether it be termed natural or unnatural, and fewer violations of the laws of nature among polygamic nations, than there are among the boasted monogamic nations of the earth. But in regard to the polygamy of the "Mormons" and the practices flowing therefrom, there is nothing about them that is unnatural, criminal or unscriptural. In point of virtue and morality the "Mormons" are incomparably superior to the communities by which they are surrounded. These assertions may seem audacious to those who encourage the ideas so currently reported about them, but we leave it for facts to decide. For instance, in this Christian city of San Francisco, official documents, which were published by the major part of the public journals but a few months ago, state that "from half to three-fourths of all the duty and expense of our police, criminal courts, prisons and hospitals is directly traceable to brothels;" and again, "that a large share of our taxation is directly traceable to the existing vices in the community." The most inveterate enemy of Utah never brought so black a charge against the fame of her inhabitants as is here brought against San Francisco by her own sons. Criminal courts, prisons and hospitals have never had occupants from brothels in

Utah since her organization as a Territory; she has not needed these nor police to suppress and check the consequences of vice in her midst, for they have been comparatively unknown.

Again: he says, that good men and good sects "live down" the falsehoods which at first cruelly blacken their reputation,—and then asks if "Mormonism" has done this—if it is not to-day in worse repute than when the sympathies of the world were involved in its behalf for the alleged persecutions its followers sustained in Missouri and Illinois? To this we answer that the Latter-day Saints are not through with life yet, and that we will, before we get through with it, "live down" falsehood, its authors and those who circulate it. As for "Mormonism" being in worse repute to-day than it was when we were driven from Missouri and Illinois, we say that it is not. Men then hated it to such an extent that they would unscrupulously murder and drive its followers, destroy their property and thrust them out homeless and destitute; and they can do no more now. The only "sympathies" that we experienced when driven forth from our homes into the wilderness, was the demand made by the General Government for five hundred of our young men, as a test of our loyalty, to enlist in the Mexican war. If this is the sympathy to which the editor alludes, the less we experience of it the better. If the rest of the world had sympathy for us, we profited by it but little; it neither restored to us our murdered friends nor our homes of which we had been despoiled.

As for the detestation with which, he says, this Christian community is forced to regard the "Mormons" because of their belief in the doctrines taught by Brigham Young and his colleagues, the Latter-day Saints can console themselves with the reflection, that they are not the first people that have been detested by the professedly religious; also, that when a people manifest any desire to live in accordance with the laws of God, they may calculate on being hated by the world. The cause of their being detested is obvious, it is not because the Latter-day Saints' doctrines are unscriptural, but because they are unpopular; it is not because they will not bear the test of revelation and reason, but because they will not agree with the notions inculcated by hoary-headed tradition. Popular opinions and traditions are the criteria by which the world measure "Mormonism." It

does not agree with them; it is therefore hated. They might practice "the proxy system," or any other system as much as they please, if they would only do it popularly and thereby conform to the fashions of the world. They might devote three-fourths of their taxes to the regulation of evils flowing from the institution of dens of infamy in their midst, but would they then be detested? Christian communities, by their actions, answer,—No.

THE "MORMONS" AND THE "VIGILANTES."

JUNE 12TH, 1857.

THE *Alta California*, true to its instincts, still continues to utter its threats and denunciations against the "Mormons," and appears to be determined that its puny efforts shall not be wanting to aid in bringing to pass the destruction of which it has talked so much of late. In its issue of Monday we find another long tissue of slanderous charges against the people of Utah, which is extracted from an anonymous communication published in the Washington *National Intelligencer*, purporting to have been written by a man who spent, it is said, nearly twelve months in Utah, and was engaged in business connected with the transit of the mails to and from that Territory. This communication is written over the *nom de plume* of "Verastus," and has neither the date, nor the name of the place where written attached to it, and does not afford the slightest clue, except the peculiarities of its structure, by which its writer can be identified. It may have been written in Great Salt Lake City, in Washington, or San Francisco; though if we were to judge by the article itself, we should say that it was written from California by a certain notorious United States ex-Associate Judge of Utah Territory. Every characteristic of the letter bears the impress of ex-Judge Drummond's handiwork. But whether he be the author of this communication or not, makes at present, but little difference; the communication itself affords another very striking instance of the

evidence that is brought to bear against "Mormonism." The editor of the *Alta* no doubt thinks it irresistible, and publishes all the charges that are made, accepting them as a further confirmation of what has already been published by Drummond. But does it not strike that sapient gentleman that a good, loyal, honest man would certainly affix his name, place of residence, etc., to a document of such importance as this. Who is this man that condemns a whole people as being traitors, disloyal, etc., and recommends the Government in such earnest language to exert its power in breaking them up? Does the editor of the *Alta* know his name? If he does, let him make it public, that all men may know the amount of credibility to be attached to his statements, and that we may know the antagonist with whom we have to cope. If he does not know his name, nor who he is, why does he say that the denial of the advocates of "Mormonism" goes for naught in the face and eyes of his testimony? He may be the veriest liar that ever trod the earth, and the editor of the *Alta* not know it, if he only knows him by the *nom de plume* of "Verastus."

That the editor of the *Alta* knows that the statements of "Verastus" are false, is evident, or why did he keep so mum about his tale concerning the Vigilance Committee and the "Mormons"? If the dear public must believe one part of his letter, they certainly should the other; and if they believe the whole, what conclusions must they draw? Why, that the editors of the *Alta California*—the most loud and violent advocates of the Vigilance Committee—were acting in concert, while in that movement, with Brigham Young and the "Mormons" to overturn the Constitution and laws of the United States! Are the editors of the *Alta* prepared to endorse this? Hear what he says on the subject:—

"Now permit me to conduct you to San Francisco, California, on the ever memorable 18th day of August, 1856, and behold the streets of that ill-fated city thronged with men and arms. The Federal Constitution has been upheaved, the laws overthrown, and the 'Committee Vigilantes' have instituted a reign of terror. The Committee lays down its power and calls out its adherents to celebrate its retirement to law and order. The streets are decorated and hung with flags,—but, alas, the star-spangled flag of the free was set aside! 'The all-seeing eye over the crescent' on which was inscribed 'Vigilantes,' occupied the foreground, with a United States flag on either side. Immediately in the rear of these, also in the centre, hung the Mormon emblem (sworn by them as military badges) of 'bee-hive and bees;' in the rear of these, between other United States flags, was the 'Lone Star' on blue ground, surrounded by a

constellation. These are the prominent ensigns of Mormonism. No one knew the object of the secret order—'Vigilantes'—but those who recognize Brigham as their prophet, priest and king. The Vigilance Committee of 1851 was an *experiment* of Mormon strength, headed by Samuel Brannan, Parley P. Pratt, and others; and the Vigilance Committee of 1856 may be regarded in the same light. If not Mormon, let some one assign reasons for the setting aside of the United States flag and the display of ensigns of Mormonism."

Not only are the editors of the *Alta California* included in this category but every one of the originators of the "Vigilance Committee;" for "Verastus" says, that "no one knew the object of the secret order 'Vigilantes' but those who recognize Brigham as their prophet, priest and king." Must the public receive this portion of the testimony of "Verastus," Messrs. Editors of the *Alta?* Must the public believe that the Executive Committee and the leading men of the Vigilance organization are numbered among the 200,000 spies and emissaries that "Verastus" says the "Mormons" have in the adjacent States and Territories? What a dilemma this short-sighted editor of the *Alta* has got himself into by his endorsement of the truth of "Verastus'" stories!

It would be useless for us to make an elaborate denial of these statements of "Verastus" to the people of San Francisco or California. Falsehood is palpably written on their face, the endorsement of the *Alta* to the contrary notwithstanding. The idea of mixing up Governor Young's or Parley P. Pratt's name in the organization of the Vigilance Committee of San Francisco, is so absurd that our only wonder is that any sane San Franciscan could be found to endorse, and publish as correct, the testimony of a man who would make such statements. We presume the editor thought, when he wrote this endorsement, that it would pass unnoticed; of course, nobody would think of looking in the *National Intelligencer* to see the remainder of the letter, and the opportunity to belabor the "Mormons" being too good to be lost, he concluded to risk it. Before he sits down again to pen anything upon "Mormonism," however, we advise him for the sake of his credit, to examine and scrutinize the character of his authorities. If he do this, he will not be so apt to publish such false statements as occasionally appear in the columns of the *Alta*, and he may, perhaps, save himself considerable mortification. His experience as an editor ought to have taught him, that anonymous communications containing such wholesale and reckless charges,

as are made in this instance, are not to be relied upon. We have repeatedly exposed the falsity of the charges which have been published through the *Alta California*, and have shown them to be entirely devoid of foundation, and, in the most of instances, to be the coinage of the brains of wicked and unscrupulous men whose words are entirely unworthy of credit; but the editor has never yet manifested enough common honesty to withdraw or qualify the reckless and false statements to which he has given publicity; on the contrary—as if enraged at the ample refutations with which these statements have been met—he has seized every opportunity of publishing, without distinction, all the base and improbable stories that have come under his notice, and commented upon them to suit his own purposes. Such a course may be in keeping with his ideas of modern journalism; but it is untruthful, unmanly and dishonest, degrading to himself and attended with pernicious effects to the public who peruse his paper. The adoption of such a policy by him may be injurious for a time to the Latter-day Saints; their character, which he so assiduously blackens and misrepresents, may be lowered in the estimation of those who may lend a ready credence to his accusations; but this cannot last long; in taking the course which he does he injures himself and his readers far more than he does the Latter-day Saints, and the day will undoubtedly come when he will receive convincing proof of the truth of what we here state.

TREASONABLE SENTIMENTS OF THE "ALTA."

JUNE 12TH, 1857.

WE have a striking illustration before us this week, in the course taken by the *Alta California* towards the Latter-day Saints, of the wisdom of the counsel of Jesus, that men, before they attempt to pull out the mote they imagine they see in their brother's eye, should first cast out the beam that is in their own eye. The *Alta* of Monday contains a long string of sentiments, said to have been uttered by "Mormons," which are extracted from a communication published in the *National Intelligencer*, and

to which we refer in another column. The *Alta* views them as highly treasonable, denounces them in strong language, and thinks it hardly possible that they will be unnoticed by the Administration. To read their article, and be unacquainted with their antecedents, a person would be apt to conclude that their devotion and loyalty to the Federal Government were unimpeachable. But was there ever more rank treason uttered by "Mormons," or anybody else, than was published day after day last summer by this same truckling, mercenary sheet? We think that the editors of the *Alta California* should be the last persons to find fault with and denounce the "Mormons" for indulging—as their enemies falsely say—in treasonable sentiments. When did *they* become so loyal, and evince such devotion in support of the Federal Government that they must now be privileged to sit as censors on the "Mormons'" sentiments? "Mormon treason," indeed! The Latter-day Saints in their darkest moments, when goaded almost to death—suffering under the infliction of every species of wrong, and the Federal authorities looking calmly on without making the slightest effort to interfere, never uttered a tithe of such treasonable sentiments as were published almost daily by many papers in this city during the recent excitement. Could the Latter-day Saints, were they ever so rebellious, utter anything more treasonable than this:—

"The Federal Administration will commit no such folly as to tangibly respond to the demands and representations of the State Executive. Should the General Government view the movement here in the light of insurrection, *it could not repress it were it ever so much inclined.* The standing army is stationed at extreme distances, and were it deemed expedient to gather it for shipment to this Bay, its arrival would be *its annihilation.*"

Or this:—

"The standing army, with all its skilful appurtenances, is not strong enough to capture San Francisco and subdue its citizens; and as for calling upon the militia of the other States, there is no such absurd thing. A proclamation to this effect would prove a comical episode, *and the President would be burned in effigy* in every city and village."

Or this:—

"Here in San Francisco a great many thousand men have united themselves together, each one determined, and all determined, to aid in the completion of the work which they have laid out. Each one has a musket and bayonet, and each one has been instructed in the use of the weapon which he carries.

Some thirty cannon, with men to man them, are also under the control of the Committee. Should they be attacked, the first principle of human nature, the law of self-preservation, would incite them to stand upon the defensive. *We warn the United States authorities, and we caution them, not to go beyond their mere duty in their interference with our local difficulties.*"

Let these sentiments be compared with those said to be uttered by the "Mormons" and published in the *Alta* of Monday, and how mild the latter appear. And yet the above are the defiant sentiments of the *Alta,* published and extensively circulated throughout this and the eastern States. If the Latter-day Saints were to publish such, what an outcry would be raised! and none would be louder in calls for vengeance to be executed upon them than this same *Alta.* Before they find any further fault with the Latter-day Saints, we would recommend to their careful perusal Matthew VII: 1—5; when they have cast the beam out of their own eye, if the "Mormons" should have a mote in theirs, they then can see clearly to cast it out. It is farcical in the extreme for them to write such articles as have lately graced their columns about "Mormon treason," when their own insolent and treasonable attitude and language are of so recent a date.

THE POLICY OF THE ADMINISTRATION.

JUNE 19TH, 1857.

THE publication of a series of long communications from correspondents in Utah over anonymous signatures in the *New York Times,* elicits many remarks from the press on the probable effects which these statements will have on the Administration. Many are of the opinion that a large number of United States troops will be sent there under the command of a man of nerve and determination, to overawe and coerce the "Mormons" into a proper degree of submission. This news has been expected and looked for anxiously in this city and elsewhere for some time back; but mail after mail has arrived bringing nothing more definite on the subject than the assurance of Washington letter writers that the Cabinet had the matter under consideration, and that

some action would soon be taken upon it. This action on the part of the Executive has been so long deferred that many ferocious "Mormon-eaters" have become very tired of waiting, and begin to express their disgust at, what they style, the supineness and temporizing policy pursued by the Administration. The conviction is creeping over them, and they are not loth to express it, that President Buchanan is going to pursue a similar course in regard to the Utah question to that pursued by his predecessor President Pierce. Whether there be any truth in the uttered convictions or not, we are not at present prepared to say; but so far, we have considerable confidence in the present Administration, and are inclined to think that it will move cautiously and understandingly in its action upon Utah and its affairs. Both President Pierce and President Buchanan have had abundant opportunities of knowing that the people of Utah have been much belied and misrepresented. The former, during his term of office, was furnished with documentary evidence of such a nature, as well as other evidences perceptible to every observing man, that he could not, consistently with justice and honor and the obligations of his oath of office, take any other course than that which he is now frequently blamed for. This doubtless is also the case with President Buchanan. Evidence of the Latter-day Saints' loyalty and good feeling towards the Government is incontrovertible and plentiful, and it so far outweighs the slanders, lies and misrepresentations of anonymous newspaper contributors and corrupt officials, that President Buchanan cannot, consistently with the obligations devolving upon him as an impartial administrator of the Constitution and laws, take any other course than that taken by President Pierce while in office. Were the Administration to be influenced by every newspaper story that is put in circulation by corrupt and designing men in regard to the "Mormon" community, what a ridiculous position they would be placed in! God, in his wisdom, and in his mercy to this nation, however, has so far overruled the election of Chief Ruler for these United States, that He has not suffered a man who would pursue such a course to be elected. Every man who has had the experience of President Buchanan in politics and politicians, well knows that men who would seek for and accept office under the Federal Government in the Territory of Utah, with the paltry salary and

emoluments to be derived therefrom, must be the fag-end of all politicians. President Buchanan's predecessor also knew this; and, therefore, when such men as Branderbury, Brocchus, Ferris and Harris went back, loaded with venom and hatred against the people of Utah, they were permitted to sink into oblivion, without any notice being taken of their false statements. Out of so many who have been appointed to office in that Territory, there have undoubtedly been some good men—men whose correct and gentlemanly deportment in Utah won the affections and esteem of the Latter-day Saints, as it also had previously won the respect of the communities where they formerly resided; but the general characters of the appointees of Government for office in that Territory have been well known at Washington, and but little weight has been attached to any statements they might make. Men of respectability and worth would not accept appointments there, unless at the strong solicitation of the Executive, coupled with a sense of duty, because their income at home, in the pursuit of their regular business, would far exceed that to be derived from office in the far-distant Territory of Utah.

The people of Utah, themselves, have not left the Executive in ignorance at any time of the true state of affairs in their midst. They have not been ignorant of the plans laid by those, who, clothed with a little brief authority from the General Government, have imagined that their opinion ought to have irresistible weight in the dictation of all the affairs of the Territory of Utah, and that the "Mormons" should obsequiously bow and cringe to them and acquiesce in all their sentiments,—and knowing the plans of such men they have taken measures to counteract them. They have not done it anonymously, they have not made a great outcry through the public prints, but they have furnished the Administration with every proof necessary, in addition to what has already been furnished, to convince the President and his Cabinet of the true state of things in that Territory. Those who went to Utah and pursued a correct and straightforward course, have never had any difficulty, and have not returned from there laden with tales of outrage, murder and treason; but those who were corrupt, and who wished to give loose rein to their passions while there, when they found that the Latter-day Saints would not permit such things in their midst and despised the men who

would be guilty of them, did not hesitate to raise the cry of treason and to do all in their power to circulate charges of murder, outrage and violence. These are facts that can easily be sustained. If the Latter-day Saints were to countenance and sustain brothels, drinking saloons, gambling establishments and places of this description which these *gentlemen* could visit, and meet with those of their own kidney, or if they would permit them to have access to their houses and families, view their vices as virtues and suffer their daughters to do likewise, there would be no difficulty; the "Mormons" would be voted good fellows and considered all right.

There is not one of the letter-writers and officials, who complain so strongly about the practices of the "Mormons," who would have the slightest objection to practice, after their own corrupt fashion, what they charge upon them. But that is the difficulty in Utah. The people of that Territory have their own peculiar ideas about virtue, which they are bound to enforce. If a man wish a wife, there is no objection offered; but if he wish a mistress to keep as long as it may suit his convenience and then discard, he will find that it is a practice to which the Latter-day Saints are decidedly opposed and which it will be dangerous for him to attempt. The Administration at Washington is pretty well aware, by this time, of this peculiarity of the "Mormons," and, knowing the character of many of the United States officials, can make allowance for their reports and statements; what it does not know in regard to them, the authorities in Utah can furnish, so that the President and Cabinet are not in ignorance respecting them. Before the Administration can decide impartially and properly upon the Utah question, and the propriety of taking such action as is contemplated by many hare-brained writers, it must hear the other side of the story. It would be most egregious folly to decide against the morality, loyalty and virtue of a whole people—the inhabitants of a large territory—because one, two, or three discontented officials or that number of anonymous correspondents of some paper state that they are immoral, etc. What have the people accused to say? Let their defense and statements be heard; let the character of the testimony and of the witnesses on both sides be examined, before the decision be made. Surely the "dogs of war" are not to be let loose upon a community numbering one hundred thousand persons, and they

condemned to dwell in vassalage under the despotism of a few regiments of mercenaries,—or, if refusing to submit to this, be exterminated, because one or two Federal officers make certain statements! The only authenticated evidence that is before the public as yet, in relation to the late outrages of the "Mormons," is that of ex-Judge Drummond. And if we have been rightly informed, Drummond is in bad odor and counted totally unreliable among men of honor at Washington. He certainly is in Utah, and in this State also where he is known. The idea of oppressing or exterminating the Latter-day Saints upon the testimony of such as he, is simply ridiculous to those who know him. He charge a people with murder and be believed, who himself was arrested as an accomplice and instigator of murder! He charge a people with unvirtuous practices, and his assertions pass current, who himself is living in open adultery, who brought his mistress to Sacramento and introduced her as his wife! Preposterous!

The acts of the people of Utah,—the course they have ever taken since their settlement there, completely refute the stories that are circulated about them, even were there no other evidence on the subject. No community could dwell together a twelvemonth and practice the wickedness of which they are accused. They would quarrel among themselves, and break up in a grand row. Such a conglomeration of human material as is found there, men collected from various States and nations, of various creeds and habits, could not be governed in wickedness and iniquity. Every reflecting man must admit that these stories *cannot* possibly be true; they do not harmonize with what is definitely known about the affairs of Utah and her people. This, we trust, is the view of the subject taken by the Administration at Washington. But whatever the feelings of the President and the Cabinet may be, we know that nothing can be done to hinder the full accomplishment of the Work destined for the system known as "Mormonism" to perform; and it, with all those who cling to it, will endure and be triumphant when such men as are now engaged in opposing and defaming it, will be lost in oblivion.

LATE INTELLIGENCE FROM UTAH.

JUNE 19TH, 1857.

THE steamer *Senator* arrived from the south on Saturday last with the Utah mail, containing dates to the 6th of May. This mail has been looked for by some of our city cotemporaries with some little anxiety, as it was confidently expected that news would be received confirmatory of the numerous rumors and stories which have been circulated concerning the dissensions at Great Salt Lake City, the flight of Governor Young and the complete overthrow and dispersion of the people. So confident was one of the leading weeklies that "the Great Utah drama" was drawing to a close, that one of the editors wrote quite an imaginative leader on its closing scene a week or two ago, and concluded by stating that the internal troubles and difficulties which existed would, "of course, end in the disorganization of the Church in Utah, and its branches all over the world." How wofully such persons have been deceived in their expectations can be ascertained by a perusal of the news contained in our columns. Instead of troubles and difficulty, breaches of the peace, murder, rapine, etc., we are informed that everything moves on smoothly and tranquilly, the streets are filled with wagons and teams going and coming from the country loaded with marketable commodities, and all kinds of business are being carried on with the usual diligence and perseverance characteristic of the people. The plastering of the wall around the Temple Block was progressing rapidly, and large numbers of men were busily engaged in hauling and hewing stone for the Temple.

The *Herald* of Sunday labors strongly, however, to prove by the editorial of the *Deseret News* that they have had considerable trouble in Utah, and that all the rumors received *via* Carson Valley were correct. The assurance given by the editor of the *News* "that the Mormon car is *still* going ahead," would not be employed, thinks the astute *Herald*, if there had recently been nothing to retard its progress! They are determined to have the people of Utah in trouble and difficulty anyhow; and because the *News* does not thus report matters there, the editor is accused of

suppressing the truth and publishing only such items as will not prejudice "Mormonism" in the eyes of the world! If the columns of the *News* were only filled with details of crimes of every description committed daily and weekly in Great Salt Lake City—if its columns, instead of being devoted to the publication of truthful and heavenly principles, were lined with doctor's advertisements and notices of nostrums for the cure of foul and loathsome diseases engendered by corrupt practices, then probably all would be right in the estimation of these censors; the situation of Utah society would then be on a par with that which they set up as a model for the Latter-day Saints to copy after, and would be, in their opinion, comparatively unexceptionable.

We hail with much pleasure the news of the organization of the "Express and Carrying Company," and the selections of stations and the stocking of the road with animals. The people of Utah have so long suffered from the irregular transmission (and during several months of the year, total suspension) of the mail, through the negligence of the mail contractors, etc., that we are heartily glad to hear that the route is now in the hands of those who will see that the mail is carried with regularity and despatch. The energy and faithfulness so continually displayed by the "Mormons" in every department of business assigned to them, will not be wanting in carrying out the objects of this company, and we expect to see great and important results attend its practical operation. Elder Samuel W. Richards writes as follows:—

"The principal items of the past month consist in the departure of the Missionaries for the East, teams to take out provisions to the stations on the mail route east for the Express Company, to return with goods from the Devil's Gate which were left there last fall, and the departure of the Presidency and those that accompanied them North. On the last of the month, brother Levi Stewart's company of men and animals for stations on the route, left here in fine spirits for the plains, and brother Stewart left with the mail on yesterday, or this morning. It looks quite stirring to see some forty or fifty boys with seventy-five or one hundred mules and horses starting out on a trip, especially when the company is made up of our sterling mountain boys. Elders A. O. Smoot and L. W. Hardy are left here by the President to gather up men and animals for the June mail, which will go out in the charge of Elders A. O. Smoot, and N. V. Jones."

The stations established by this company will prove of great value to the saints immigrating to Utah, as resting places and

depots for supplies, etc. The Latter-day Saints astonished the world this past year by making the trip of upwards of a thousand miles with handcarts; but when these stations are once established, they need not be surprised if they should hear that even the hand-carts are dispensed with and that men, women and children perform the journey on foot with their bundles on their backs.

EVILS WHICH OUGHT TO BE ERADICATED.

JUNE 19TH, 1857.

SINCE the establishment of this journal in San Francisco, we have been compelled, in self-defence, to dwell more frequently than has been pleasant to us upon the crime and abominations which abound on all hands among self-styled Christian communities. In taking this course we have neither been impelled by the desire to extenuate our belief and practices, as a people, by publishing the wickedness and corrupt habits of others, nor have we sought, by exposing their iniquity, to divert attention from and screen our own conduct; but have taken this means to show those individuals who have been so eager in devising and publishing plans for the complete eradication of "Mormon iniquity" that they already had sufficient corruption and vice on hand to occupy their whole attention for a great length of time to the utter exclusion of Utah and her affairs. This species of recrimination, we are well aware, is not argument; it does not clear us from the charges that are hurled against us; but it shows in striking colors the contemptible inconsistency of the individuals who are so loud in their protestations against us and our practices. If the eradication of vice and iniquity, and not hatred to "Mormonism" and the "Mormons," was the motive that prompted them, how extensive a field they have immediately around them in which they can use all their talents and influence to a good advantage. But will they do this, will they make any effort, commensurate with the amount of benefit to be obtained, to cleanse their own borders

from abominations that are rapidly dragging them down to destruction? No; they will not do it. We might publish column after column, pile proof upon proof and exert ourselves from now until doomsday, to attract attention to the dreadful array of evils that so threateningly environ them, but it is of no avail. If their attention should be directed to these things the only remark that is made, is that they are "necessary evils," evils that must be tolerated. But let anything be said or published about "Mormonism" and the practices of the people of Utah, and how quickly the cry is raised, and loud expressions of horror and indignation heard from all quarters,—all then feel interested. Why is this? Is it because the Latter-day Saints are really more corrupt and guilty of more base crimes, in the territory of Utah, than are practiced in the communities in which such individuals reside? This cannot be; for though our journals are accused of suppressing the crimes committed within the borders of that Territory, it is a failing that can never in truth be attributed to our numerous enemies. No crime could be committed that would escape their lynx-eyed vigilance, and when they have not had real crimes to dilate upon, embellish and publish, they have never been backward in manufacturing imaginary ones. But even if all the crimes and misdeeds of which the "Mormons" are accused should be reckoned, and a full list drawn out, how infinitely trifling it would be in comparison with those of monthly occurrence in what are termed civilized communities—communities favored with Christian influences. To prove this we have but to refer to a short article that appeared last week in the *Placer Press*. The editor of that journal took up the first six papers he could lay his hands on, and found the following "headings," which are sufficiently explicit to show the nature of the articles they accompanied:—

"Murder; hotel runner killed; man cut in two; murder trial; sentence of death; deplorable tragedy; murder of a daughter and suicide of a father; respite; assault with a deadly weapon; attempt at suicide; sudden death; crazy man; suicide; prisoners; frightful tragedy; bloody affair; fraud; defalcation of a bank teller; two men hung by mobs; horrible murder; cruelty; female thief; hanged and throat cut; foul play; horse stealing; spiritual suicide; delirium tremens; arrested; McGowan's trial; sent up; fight; assassin caught; arrested on suspision; convicted; stealing timber; man killed; missing; Waldron's trial; pardoned; mayhem; arson; wood thieves; list of divorces; thirteen murders; massacre; fire; old offender; tragedy in Yuba county; highway robbery; insane; perjury; trial of Bates; terrible death; painful

death in a ball room; suicide; death of Reese; found hung; old man murdered; sentenced to be hung; another fatal affray; fatal accident; another horrible murder; poisoned water; Indian hostilities; Burdell murder; slander; probable murder; respite; another suicide; accident; shocking murder; mysterious disappearance; Chinese murder."

The publication of these excited but little comment, and *no* indignation; but how would it be had they been committed by the "Mormons" in Utah Territory, and the history of every transaction been embellished and colored by the correspondents of the New York *Times*, *Tribune*, or San Francisco *Bulletin?* The rage and cries for vengeance upon the wicked and degraded wretches who would be guilty of such atrocities would be uncontrollable, and nothing less than their entire extermination would satisfy very many. Men, before they commence railing against the "Mormons" and invoking destruction upon them, ought to reflect upon these things, and endeavor to ascertain whether they cannot devote their time and talents to better advantage at home, than to be reaching over to Utah to meddle with the affairs of a distant community. These evils that exist in their own midst they know are real; there is no fiction nor embellishment about them—public journals publish them, and all acknowledge that these things really take place; but with the statements that are made about Utah it is different. The enemies of Utah make these charges of crime against her; but her people deny them, and say they are not true. To say the very least, well-founded doubts may be entertained about the existence of such crime there, but there is not the slightest ground for entertaining a doubt in regard to its existence here.

THE "MORMON PROBLEM" AND THE "BULLETIN."

JUNE 26TH, 1857.

THE proper mode of solving the "Mormon problem" still continues to occupy the attention of many of our cotemporaries in this city. It is very evident that had they the power—if their words can be taken as an index of their real feelings—they would soon precipitate matters and bring about a collision, if possible, between the forces of the General Government and the "Mormons." Strange as it may appear, those who now are the most prominent and active in this city in their invocations to the General Government to make a demonstration against the "Mormons," are those who, but a few months ago, were vehemently urging resistance against that very authority. Those who at that time were the most loud and violent in contemning and setting at defiance the Federal Government and its officers in their midst, are now the most loyal in their professions and the most eager to see the national honor vindicated in the persons of the Federal officers in Utah! The treasonable language they themselves used, the defiant and threatening attitude they themselves maintained, are still so fresh in the minds of the public that we are astonished at the brazen effrontery they manifest in writing as they do on the "Mormon" question and the proper mode of solving it. If the Latter-day Saints are to be judged and condemned on the testimony of their enemies—if the strong arm of the General Government is to be stretched out over Utah, and her people governed by a military despotism, because anonymous newspaper correspondents and two or three corrupt Federal officers say they are traitors, what should have been done to San Francisco and her people last summer, when one of her own citizens thus writes, and publishes in the journal of which he was editor, in relation to the scenes enacted here:—

"From the lights before us, it seems that in a city which formerly was an appendage of the United States, but which will now form a nucleus of an incipient higher-law Republic, a heterogeneous mass of humanity has been engaged for the past three months in the laudable undertaking of turning the American Constitution topsy turvey and disgracing the enlightened century in

which we live with scenes of folly, madness, violence and horror, such as would only have been expected to be tolerated in the Cannibal Islands or in Pandemonium. After having hung four of their fellow beings without any of the forms of law or justice,—after having been the cause of the horrible suicide of two of the miserables who were confined in their "Black Hole of Calcutta,"—after having banished a score of bad men who contrasted favorably with many of their own pious and saintly Josephs,—after having incarcerated a Judge of the Supreme Bench and held him for six long weeks in durance vile, with the mummery of a trial going on, and the muttered threats of the *Chourineurs* thirsting for his blood, his daily comfort and his nightly dream;—after having outraged all common decency and courtesy, violated every social right guaranteed by the compact of that Constitution which was conceived in patriotism, baptized in loyal blood and nursed in the hot-house of the world as the most beautiful and delicate plant of liberty that has ever flourished in the sunlight of God; after having committed this long catalogue of crime and infamy, enough in all conscience to make them, for all time to come, hang their very heads in shame and humbly and penitently seek pardon and forgiveness, what a fitting finale has filled the cup of their insane outrages."

This was a description given by a public journalist of the state of society in San Francisco. Was it exaggerated? Some say that it was, and that it was a gross misrepresentation of occurrences which took place; but hundreds of men were willing to solemnly testify that it was every whit true and that there was not the slightest exaggeration or misrepresentation about it. The evidence was an hundred-fold more strong in support of the truth of this statement of treason and crime perpetrated in San Francisco, than that at present adduced in support of the charges made against Utah and the "Mormons." We have been induced to make these remarks by the publication of an article in an evening paper—the *Bulletin*—a few days ago, headed "War with the Mormons," in which the editor dilates at some length on the course which ought to be taken with the people of Utah. He assumes, to commence with, that Governor Young and the people of Utah are out in open defiance of the Constitution and laws of the nation, and that if the attempt should be made to enforce the laws and to send a new Governor to Utah, it would be met with open resistance and armed opposition on the part of that people. Reasoning from these assumptions he proceeds to mark out the policy which should be adopted by the Government towards Utah and her people—that nothing remains to be done but an appeal to arms and the employment of a formidable military force, and a blow given that will strike terror to the centre of

"Mormondom." It is not because of the religious belief or tenets of the people of Utah, he says, that these steps should be taken, "not because that people believe in Joseph Smith's bible, or marry fifty wives; but because they have rebelled against the Constitution and laws of the land."

For a man occupying the position of this editor, to jump at the conclusions he evidently does in thus speaking about the people of Utah, he must either be dishonest and determined to consider them guilty however strong the evidence of their innocence may be, or extremely gullible. Mr. King's experience as a journalist during the past year in this city, ought to have taught him better than to pursue the unwise course he has in this instance, in endeavoring to arouse a spirit of excitement and indignation in the public mind, He ought to stop, at least for a moment, and inquire whether there is not another side to the stories in circulation about "Mormon" treason and outrage, and not gulp down all that is said to their prejudice as unimpeachable and indisputable truths. All the evidence he has before him in regard to the alleged treasonable acts of the "Mormons," is that emanating from our enemies. And yet, on the strength of these one-sided statements, he proceeds to denounce the people of Utah, in language which reminds us forcibly of the blood-thirsty appeals of the infamous Marat, as traitors to the Constitution and laws of this nation, and invokes the General Government to exert its power and crush us. Shame upon such a man, who is so lost to all sense of propriety, so dead to all the feelings of reason and humanity as to pursue such a course! Must the people of a whole Territory, thousands of whom have as just a claim on the protection and fostering care of the General Government as the most favored citizens of these United States, be condemned unheard, to the fate suggested by this editor? If so, farewell to liberty, farewell to justice, and farewell to the liberal institutions purchased by the blood and sufferings of the revolutionary fathers!

But what if this course, which the editor of the *Bulletin* recommends to be pursued towards the "Mormons," should be adopted by the public towards himself, where would he be to-morrow? Mr. King has been assailed, and grave and serious charges fulminated against him by those who are as much entitled to credit and hold equally as respectable positions in society as the

defamers of Utah and the Latter-day Saints. What would be the opinion we would be compelled to entertain of him and his character, were we to read and listen to all that his opponents have to say, and not pay any attention to his denial of these vile charges? We should conclude that a more unscrupulous and corrupt man, and one more unfit to be countenanced or associated with, could scarcely be found. But he denies the truth of these charges—says the men who circulate them are unworthy of credence, and thinks that his denials and protestations ought to have weight and be heard. Thousands of men, whose words have never been impeached, whose lives have been pure and unblemished, and whose greatest and only *crime* has been that of believing "Mormonism," deny the statements and charges circulated to the injury of the people of Utah, and yet this editor will neither believe nor think their statements worthy of the slightest consideration or notice; but will, nevertheless, urge upon the General Government the propriety of crushing them out! How inconsistent a course for a man in his position to pursue! "We do not wish," says Mr. King, "to invade Utah because the people there believe in Joe [Joseph] Smith's bible, or marry fifty wives; but *because they have rebelled against the Constitution and laws of the land.*" If, for the supposed or asserted commission of this crime, an appeal to arms is to be had, Utah invaded and the "Mormons" crushed out by an overwhelming force of Federal troops, then, to be just and to execute the penalty impartially upon all who are guilty, a detachment of those troops had better invade the domicile of the gentleman who makes the suggestion, and execute the summary vengeance upon him which he prescribes for the Latter-day Saints. For it is a fact, patent to every reader of the *Bulletin* since the present editor has had control of its columns, that he has openly advocated undisguised resistance to the Federal authorities, and made insane appeals to the people to resist any intervention they might offer in the local affairs of this city. The most bold and fearless expressions utterred by Governor Young and other "Mormons," and which have been garbled and colored by our enemies, appear mild and loyal compared with many of the sentiments given utterance to by him in his leaders of last summer and fall. And could he then have had as much influence over the people of this city as Governor Young

always has had over the people of Utah, we are of the opinion that his criminality would not have been confined to threats.

But this action, Mr. King asserts, was taken to maintain the rights of man, to teach corrupt office holders the lesson that there was a point beyond which it would be worse than cowardice for a suffering and long-oppressed people to endure. If this be granted, what then becomes of his rodomontade against the "Mormons?" Have the "Mormons" no rights to maintain? Are they to suffer uncomplainingly and unresistingly every wrong that can be inflicted upon them, without seeking for the redress to be obtained by the exercise of their legal and guaranteed rights and privileges? They have neither violated the constitution and laws of the Territory of Utah nor of the United States in the course they have taken. They have not incarcerated for long weary weeks Judges of their own electing; they have not openly defied the power of the Federal Government nor arrayed themselves against it. But they have contended for their rights; they have told the corrupt and unprincipled men who have been too often imposed upon them, regardless of any of their likes or dislikes, that they should not have unbridled license to practice their whoredom and abominations in their midst, neither would they submit to their high-handed oppression; they have given them to understand that though "Mormons," yet they are freemen. If this be wrong, then every man who contends for the blessings of freedom is a transgressor; if this be treason, then every man who ever lifted his voice against tyranny and oppression was a traitor. The gentleman either deceives himself or endeavors to deceive his readers when he states that it is not for the belief in the doctrines taught and practiced by the "Mormons," but for rebellion against the Constitution and laws of the land that he wishes to invade Utah. If interrupting the Court in its proceedings, taking possession of records, threatening its Judge and forcing him to fly, constitute the rebellion of the "Mormons"—for these are the rebellious acts they are falsely accused of committing—then, we again assert, the editor of the *Bulletin* either deceives himself or his readers, when he says that for these acts, and not for their religion, he would have Utah invaded and the "Mormons" crushed out; because all these acts, or others equally culpable, he himself has connived at and abetted. Courts have been interrupted; a Judge has been

incarcerated, threatened, his life demanded; and other overt acts committed in the loyal city of San Francisco, which he has openly encouraged and defended. It cannot be, then, for rebellious acts of this description that he wishes Utah invaded by the Federal troops; he surely is not so inconsistent. It must be a religious crusade that he wishes commenced.

CRIMES AND THEIR REMEDY.

JUNE 19TH, 1858.

THE attention of a portion of the city and interior press has been directed of late to the numerous murderous affrays, outrages and fatal accidents that are being continually chronicled in the journals of the day. The frequency of these occurrences, the evils which they produce and the wretched state of society they denote, are forcing themselves upon the consideration of many reflecting men. It is plainly evident that so long as this state of society exists, peaceable, order-loving men with their families will not seek homes in California; and unless that class of people can be induced to emigrate to and permanently settle upon these shores, California will never be truly prosperous. What is the remedy to be prescribed for the improvement of this state of things? Editors and others deplore them, but they fail to suggest any plan by which these evils can be arrested and eradicated. The murders and outrages said to be committed in Utah, they profess to know how to quell; they are full of suggestions relative to the proper mode to be pursued for the amelioration of society there; but the evils which exist among themselves, the murders, robberies and suicides, which are matters of daily occurrence on all hands here; the terrible and unparalleled amount of insanity which has become so notorious, nonpluses them,—they know not what to suggest. Utah they can cure; they have all confidence in the efficacy of the remedy they prescribe for her; but their skill cannot fathom their own disease, and they have almost come

to the conclusion that they are incurable. Would they be taught by Utah, their opinion might be changed. One of the city papers in prefacing a dreadful list of crimes and casualties, a few days ago, speaks on this wise:—

"From time to time we receive simultaneous reports of outrages and murderous assaults from different portions of the State, which really seem to justify the accusation so often hurled at us by the Atlantic press, that California is beyond the pale of Christian enlightenment and civilization. Our exchanges received on Saturday last, are redolent with relations of crimes of murderous character, showing conclusively that human life is held at less value in this State than in any other portion of the Union. It is vain, if not wicked, to attempt to disguise the fact. The press may be silent on the matter, but thousands of letters carry by every mail the sad tidings of some relative or friends destroyed in California by the most brutal and ferocious violence, and very frequently without the slightest justification."

This contempt and waste of life, the editor proceeds to say, arises from the common practice of carrying deadly weapons on all occasions, and from the insensate lust for gold which blunts the edges of sensibility and extinguishes the nobler feelings of the soul. The *Bulletin*, whose editor's invention has been tasked to a great extent lately to furnish plans for the benefit and amelioration of the society of Utah, says:—

"The destruction of human life by violence in this country, considering its scanty population, is awful. In addition to the numbers who are shot or stabbed to death in personal affrays, there are very many who are accidentally killed in the various hazardous processes of mining and by drowning, or who commit suicide. It is almost impossible to preserve a complete record of these terrible and sad events. To conceal or ignore them can do no good. For evil or for good the dreadful story must be told of California."

The next day, publishing a few more records of crime, it republishes the remarks of the *Placer Herald*, and says:—

"Well may the *Placer Herald* say, that the frequency of murder within the past few weeks in its county and throughout the State, is really alarming. It almost seems as if a spirit of demonism pervaded the land. We feel inclined, adds the *Herald*, to ask for a cause. Can it be that the population of California are more vicious than that of any other country; or are our laws inadequate for the punishment of crime, that the bloody hand of murder cannot be stayed; or are our courts, officers and juries of the State derelict in their duties and false to their oaths? Who can give the cause, and who point out the remedy?"

These questions have not been answered that we are aware of. Those whose brains are so prolific in suggesting remedies for

Utah, appear to be at fault here. But were we to notice them, we would say, Go to the Latter-day Saints,—watch their course, trace their history, inquire of them, and these questions will be answered, and answered satisfactorily, too. Utah territory has been settled ten years, lacking but a few days. For years her inhabitants lived far away from the jurisdiction of any man-made law. The only laws known in their midst were the laws of justice and right which were implanted in their bosoms by the Great Creator himself. They were a community composed of men from every State, and from many different nations; of different habits, education, and in some instances, language; they were raised in the belief of different creeds, and under different institutions. "Mormonism" had collected them together. Yet, they dwelt in peace. Their soil was unstained by blood, except that shed in defending themselves against the hostility of the Indians. Violence, outrage and crime were unknown and unpracticed in their midst. Since the recognition and organization of the Territory and the enactment of laws, the same characteristics are perceivable. Yearly accessions have been made to their numbers, but they still dwell free from intestine broils and bloody affrays. Where is the man, be his enmity ever so bitter against Utah, that has or can say that such scenes are to be witnessed there? They say that murder is committed; but, mark the cunning of the slanderers, they say that it is done secretly—the victims are waylaid and assassinated. They know that to tell any other story but this would be to neutralize its effects, as the thousands who have passed through that country are aware that outward peace, at any rate, exists there.

There must be a cause for this immunity from crime in Utah; and if that cause can be pointed out, and understood and put in operation in California, it will produce similar results. The whole of the secret lies in the knowledge the people of Utah have of God. they know that he has revealed laws and ordinances—a plan of salvation—which if conformed to and obeyed by them here, will result in their eternal exaltation hereafter. The desire to give heed to these requirements, prompted them to go to Utah. This is all that keeps them, as a people, there. These laws expressly forbid the commission of adultery, fraud, robbery, murder, suicide and every other species of wickedness.

They know that if they should persist in the violation of these laws, they would deprive themselves of the favor and blessing of heaven. For instance: what Latter-day Saint, who believes his religion, would commit murder, would stab, shoot or otherwise take the life of his fellow, and be guilty of shedding innocent blood, when he knows that the commission of such an act would forever shut him out from the presence of his God, and deprive him of everything that is more estimable than life itself? So in regard to every other sin. Their religion and the blessings of their religion are above price in the estimation of the people of Utah, and so long as they continue to value it thus highly, they will abstain from sin and crime. The spirit of demonism that pervades California, is produced by a deficiency of belief in God and a want of true religion. If men were taught that the Almighty is really interested in all the concerns of this mundane sphere, and had they a pure system of religion taught unto them in place of the ones now popular—mere forms of godliness entirely destitute of power—and they believed it, the bloody hand of murder would be easily stayed; courts, officers and juries would neither be derelict in their duties nor false to their oaths, and laws, amply adequate for the punishment and extirpation of crime, if not already in existence, would soon be enacted. Is not this the needed remedy?

ADMISSION OF UTAH.—VAIN ANTICIPATIONS.

JULY 3RD, 1857.

AN original article appeared in the *Chronicle* of Friday last on Utah matters, in which the writer publishes the prophecy of a gentleman posted in political affairs, to the effect that within one year Utah will be a State in this Confederacy, without the recognition of the institution of polygamy in its constitution. This, it is thought, will be repudiated by President Young receiving a revelation that polygamy is no longer required, that being an indispensable requisite to the admission of the territory of Utah

as a State. To complete the absurdity of this prophet's hypothesis, he thinks it likely that it is a revelation of this character that is to be revealed because the apostles and elders have been summoned to Salt Lake City. How a man, laying any claim to common sense and given to the exercise of his reasoning faculties, can be deluded into the publication of such ideas for the public to peruse, is strange to us. Were as baseless a theory to be advanced upon any other subject than that of "Mormonism" the originator would be subjected to ridicule. As we have often said, there is not the slightest occasion for the word, polygamy, to be mentioned in the constitution of Utah, nor in the discussion of the question of her admission into the Union. The discussion of the question will neither be shortened by the repudiation nor protracted by the advocacy of polygamy by the Latter-day Saints. If Utah have claims to admission into the Confederacy as an independent State, they are equally as valid with the belief and practice of the doctrine of polygamy by her people, as though they believed and practiced monogamy. Under no circumstances can Congress legitimately make the belief or practice of that principle an objection against her entrance into the Union. The people of Utah are aware of this, and, therefore, will never submit to be deprived of the rights which they, in common with every citizen of these United States, possess. Had they and their leader, without regard to the commandments of God, been inclined to conciliate or seek the favor of man by making these concessions, they would have done so years ago. They have suffered mobbings, plunderings, and perils of every description, many have lost their lives and the remainder have been expatriated, for their adherence to the principles of their religion. If conformation to the popular prejudices, and the repudiation of every doctrine opposed thereto, had been the object—instead of obedience to the counsel and commandments of God—what a vast amount of fearful and bloody persecution might have been saved! If love of life and all its comforts, was insufficient to induce them to recant their belief in their religion or any of its principles, then how unreasonable it is to suppose that a desire to become a State would prompt them to do it. Men permit themselves to be deceived in their estimate of the Latter-day Saints, by the idea that they are actuated by sordid or licentious motives in their

movements. They have not bestowed that amount of reflection upon the subject which they might and which it really demands, when they give utterance to such an idea. The entire history of "Mormonism," from its inception until the present time, teems with evidences of the falsity of such an idea. They have sacrificed everything for the sake of their principles. Sordid or licentious motives would never prompt men to take a similar course to theirs. These would cause men to float with the stream of popular feeling; their course has ever been against it.

The article contains many ideas relative to the asserted course pursued by the head of the Church in keeping back the new principles and revelations from the new converts and the world; and thinks it quite likely that many of the "poor curses" sent out on missions deny the existence of these principles honestly, as they may not be aware of their being revealed. Paul says that milk is suitable for babes—those unskilful in the word of righteousness; but strong meat belongeth to them that are of full age. It may be that the experience of the head of the Church in Utah has taught him the truth of these remarks of Paul, and he has been constrained to put them into practice. But do not the Latter-day Saints have an extraordinary amount of confidence in the truth and impregnability of their system when they appoint such "ignoramuses" to advocate and defend their doctrines against the learning of the world? With other systems and creeds—particularly when strong opposition is expected—they put forward their talented and intelligent men to combat with their opponents and to propagate their ideas. If the "poor curses" and "ignoramuses" of the Latter-day Saints are so successful in disseminating and defending the principles of "Mormonism," and bringing such large additions to the Church yearly, what may not be expected from those who know the whole of its principles? Every principle that the present missionaries teach has been repeatedly proved to be invulnerable. They have been individually and collectively assailed by priest and layman learned and unlearned; but from every ordeal they have ever emerged brighter and more attractive. If this has been the result of the advocacy of "Mormonism" by those who only know its principles in part, how much greater and more apparent would the results be if those thoroughly acquainted with it were to be its defenders!

The idea, however, that the head of the Church keeps the members in ignorance of the principles which are revealed, only excites a smile on the part of those acquainted with the operations of "Mormonism." If men be in ignorance of its principles, it is not because of deception practiced upon them by the head; but because they do not take the proper course to have their ignorance dissipated. The gospel of Jesus Christ, or "Mormonism," as it is termed, teaches men that the Lord is accessible to all who humbly seek him in the appointed way. The head of the Church is not the only privileged person, though he stands as prophet, seer, and revelator to the people. No man that is faithful to his God and his religion, whether he be in Utah or called by duty to minister in foreign lands, will be unprepared for the reception of principles which are being revealed to the head of the Church. He possesses that Spirit which Jesus said should lead men into all truth. That Spirit, if sought after, and cherished, reveals these principles to him, and he thereby becomes a living witness of their truth. This is what constitutes the potency of "Mormonism," or, more properly, the gospel, and is the means by which its believers are bound and cemented together from the head downward. Elders faithful in their callings, then, are not kept in ignorance by the head of the Church not letting them know too much.

ASSASSINATION OF PRESIDENT PARLEY P. PRATT.

JULY 17TH, 1857.

OUR article on the assassination of President Parley P. Pratt, published in the issue of the 3rd inst.,* has called forth numerous notices, not very complimentary, from our contemporaries. Many of them denounce our language as "extraordinary," "impudent," "infamous," "wicked," "blasphemous," etc., because we call the base and cowardly deed by which his life was taken, a MURDER. Exceeding all others in the loudness of his vociferations

* The article here referred to was from the pen of Elder William H. Shearman.

and the bitterness of his denunciations on this subject, is the editor of the *Alta California*. The wholesome rebukes we have administered to him, and the freedom with which we have exposed his flagitious conduct—his treasonable and defiant course towards the General Government, and his imbecile and foolish attempts to excite indignation against, and to bring about the extermination of a people whom he had previously called "sincere in their faith and comparatively moral and upright in their lives"—have aroused his vindictiveness, and he seeks to give it vent in a truculent and venomous article, containing extracts from a letter written by the assassin of President Pratt, in the *Alta* of the 9th inst. If there were anything wanting to complete and fully establish McLean's infamy, to seal his damnation in the mind of every just and honorable man who is acquainted with the circumstances of this case, this letter would effectually supply the deficiency. Who is there that possesses any of the finer feelings of humanity, whose heart is not steeled with hatred against "Mormonism" and the Latter-day Saints, that can read his letter without being disgusted with the fiendish exultation and malignity that pervade it? What man not actuated by a spirit of base and demoniacal revenge would egotistically boast, in speaking of his course at elder Pratt's trial, as follows:—"*I succeeded admirably in producing the most intense excitement;* I really twice thought the crowd were about to make a move to lay hold of him and tear him to pieces." Or that would relate in a cold-blooded, boasting manner that he, while surrounded by his abettors, killed a man, whom he knew to be friendless and defenseless. But the editor of the *Alta* thinks this all right, and applauds and glories in the deed, and the spirit in which it was done. We will inform that person, however, that in taking this course he has approved of, and consented to, the shedding of innocent blood. As true as the Lord lives, that blood will be required at the hands of him who shed it; and at the judgment seat of Him who will award to every man the reward or punishment of his acts in the flesh, those who have applauded and gloried in the cruel deed will not be found guiltless. A retributive vengeance will be administered; but it will not, as the editor hints, be administered by saints disguised as Indians. The indignation and wrath of an offended God will be poured out, and the guilty ones shall yet learn, to their

sorrow, that they cannot shed the blood of His servants with bitter impunity; and he who has said, "Vengeance is mine; I will repay," shall yet cause them to experience His hot displeasure.

Parley P. Pratt, an apostle of Jesus Christ, was a holy and pure man, and was innocent of the things with which he has been charged. We state what we *know* when we state this. Charge upon charge has been circulated by his enemies and the enemies of the gospel, to malign his memory, and to give the color of justification to his murder. The *Alta* says that he stole from her husband the affections of a wife; robbed him of his children, etc. Others have accused him of invading the sanctity of the family circle and robbing it of its finest ornaments, by abducting a wife and children. These charges are utterly false, and the men who originated them knew them to be so. Parley P. Pratt did not steal the affections of Mrs. McLean from her husband; he did not invade the sanctity of their family circle; he did not abduct her and her children; but he did all in his power to preserve peace in that family, to prevent a rupture, and to mollify the feelings of animosity which prompted McLean to pursue the intolerant and abusive course which he did towards his wife because of her religion. Respectable and truthful men and women are in this country who can testify that President Pratt's counsel was the only influence that caused Mrs. McLean to endure, so long as she did, the harsh and violent treatment of her husband. It was her husband's own conduct that alienated her affections and drove her from him. It was her husband's own conduct, in abducting her children and sending them to New Orleans without her knowledge, that caused her to leave this city; and even then she left in pursuit of her children, and to recover them. This is well known here by all who know anything in relation to the case; and yet many editors, with a total disregard of truth, have stated that she eloped with Parley P. Pratt to Utah!

In a long and ably written vindication of her course, written by herself, and published in the Van Buren (Arkansas) *Intelligencer*, the whole of which we have not space in this number to republish, she corroborates by her testimony, in the following language, what we have stated:—

"I am free to declare, before angels and men, that Parley P. Pratt was innocent of the charges made against him. If the deeds of men were registered

on their faces, it would be known and read of all men that H. H. McLean drove me from him, and that he by his own acts blighted and consigned to eternal death all the delicate ties that existed between us, and that before 'Mormonism' crossed our pathway. That I would fain have been separated from him while yet living in New Orleans, I will name as living witnesses, my father, J. S. McComb, and my brothers, E. C. McComb and J. J. McComb, and Mr. John McDougal. These all know that I sought their counsel while living in New Orleans, to know whether I must continue to endure the degrading influence of a man who would continue to sip at the wine cup, and thereby unfit him for the society of his family. That my statements are correct in reference to our separation in California, I will name as witnesses, Captain Thomas Grey and family, Mr. Samuel Webb and family, and my neighbors and friends in general in the city of San Francisco. That Mr. McLean put me by violence into the street at night and locked the door against me, Captain Gray and Dr. Bush are witnesses, and I presume Mr. McLean himself would not deny that I then declared that I would no more be his wife, however many years I might be compelled to appear as such for the sake of my children. I presume that Mr. McLean would lay it as a complaint against me that I never afterwards came to his bed.

* * I would appeal to every man and woman of refined sensibility to know whether a virtuous woman and faithful mother is so humble a thing that she should come again to the bosom of a man who had by violence thrust her from him and exposed her to insult and injury in the streets of a wicked city. Whosoever takes the affirmative differs from the writer of this,

E. J. McComb, once E. J. McLean."

We should ever feel condemned did we not also lift up our voice and wield our pen in defense of the memory and reputation of this martyred servant of Jesus Christ. We have known him long and well, and we, with thousands of others know, that he was incapable of the actions attributed to him by those who are engaged in traducing his memory. We know that his heart beat with the noblest and holiest impulses, and that the great aim of his life, from his boyhood up, was to save and redeem his fellow men from the thraldom of sin and wickedness. The actions of his whole life bear testimony to the truth of this. Those who hate the work of God may rejoice at his death; but the time is not far distant when they, with the lies they have fabricated, will be swept away, and the worth of this servant of the Lord be fully recognized.

In the comments of the editor of the *Alta* upon this atrocious deed, we notice another statement that our self-respect will not suffer us to pass by unnoticed. He says:—

"We know of cases in this city, where, through the meddling interference of Mormon missionaries, other families have been broken up, other wives

estranged from their husbands, family ties dissolved, and misery entailed upon all the victims of this accursed system. A few such examples as have been made in the case of Pratt, will have a tendency to put a stop to these interferences, and where the evidence is as strong as it was in his case, we do not believe that the world would do else than justify a similar course of action."

When the writer penned that statement he wrote a deliberate falsehood. He does not know of cases of this kind in this city. The interference of "Mormon missionaries" has not broken up other families, has not estranged wives from their husbands, has not dissolved family ties, and has not entailed misery upon those who have embraced this system. This charge is as false as his other charges, which he, from time to time, makes. As to his suggestions relative to the course to be taken towards the "Mormons," we despise them and the threats which they convey alike with himself. We have no doubt but it would afford him immense gratification to see every "Mormon missionary" murdered, as was elder Pratt. Even were so good a pretext not to be had as has been trumped up in his case, yet, if it were thought that the world would only justify such deeds, advocates for the adoption of such a course would not long be wanting. But this poor creature may fume, and fret, and threaten, and grow indignant in vain. "Mormonism" will still flourish. Murdering its adherents and advocates will only have the tendency it ever has had, to spread it abroad and establish it more firmly in the earth.

THE POWER OF THE APOSTLESHIP.

JULY 10TH, 1857.

THE objections used against "Mormonism" are, in many instances, when carefully examined, so many arguments in favor of its truthfulness. We have but to allude to one of the principal objections urged against the system to prove this. The feature in our system which excites the most apprehension, and which is considered the most objectionable, is the concentration of power in the head of the Church. The idea of one man controlling the whole body, wielding irresistible influence throughout

the various departments and branches of the Church, counseling and directing every movement, is repugnant to the world, and they consider it highly objectionable and dangerous. It is one great cause of their hatred to the system and the inflammatory appeals they, from time to time, make for its believers to be broken up. To them, the existence of this power is an evidence of delusion; and they publish it as such. To those, however, who are acquainted with the nature of the government of God, its existence, when combined with other evidences, is an assurance that God is its author and supporter. Every believer in the Bible will willingly concede that Peter and his brethren, the apostles, had no more power than was really necessary for the discharge of the responsible duties assigned to them. No Christian will be so presumptuous as to condemn them, or say that they did wrong in exercising it. Peter, an illiterate fisherman, declared unto the people, eighteen centuries ago, that he had received the keys of the kingdom of heaven; and had power to bind on earth and it should be bound in heaven; to loose on earth and it should be loosed in heaven. He declared that he had power to remit sins, and they would be remitted; to retain sins, and they would be retained. Hundreds believed him, and obeyed the laws and the ordinances which he taught. They looked upon him as the man empowered by the Lord to administer in His stead among the people. His counsels were venerated by them, and they viewed him as a man incapable of abusing the authority the Lord had endowed him with.

The Latter-day Saints lay claim to having received the same priesthood and authority which was held by Peter and his brethren—they claim nothing less than this. The power which Jesus bestowed upon them, the Latter-day Saints assert and testify has been again restored to the earth, and is now held by the present apostles of the Church of Christ. The head of the Church upon the earth at the present time, holds the same authority which was held by Peter, the head of the Church in ancient days. He is invested with the same power, holds the same keys, and his counsel is equally as binding as Peter's was when he occupied the same position. If the existence of this power was not dangerous then, it certainly is not now. If Peter were upon the earth to-day, acting in the capacity of the first apostle in, and

president of the Church of Christ, would he exercise any less authority than that exercised by the head of the Church now? Most certainly he would not. The objections which are urged against Brigham Young and the gospel to-day, and which are considered by many sufficiently weighty to justify the overthrow and annihilation of that system, could, with equal plausibility and force, have been advanced against Simon Peter and the gospel then. Trace the course of the two individuals and the parallel will be found complete. Peter claimed that he had received the keys of the kingdom of heaven, that his acts on the earth, whether in binding or loosing, in remitting or retaining, were recognized as valid by the authority of heaven. He claimed to have the authority of heaven to not only counsel the Church of Christ in spiritual things, but also the authority to counsel its members in their temporal affairs. In him was concentrated the power to dictate and wield the whole body, as he saw fit. In fact, his word was law. If he counseled them to move, they moved,—to stay, they remained. If he thought it wisdom for them to sell their possessions and goods, they sold them. If he said consecrate your property to the Lord, they consecrated it, and brought and laid it at his and his brethren's feet. In righteousness he controlled them and theirs to the fullest perfection. Brigham Young, as the first apostle and president of the Church on the earth at the present time, neither claims nor exercises any more power than this. Yet, because he does these things, the world think it a dangerous assumption. The existence or exercise of such power, is one of the strongest arguments that, in their estimation, can be adduced as evidence of the delusive tendencies of "Mormonism." In that, they imagine, consists the delusion, and it is that they object to.

But, as we have said, that which the world hold as an objection, is in reality a strong argument in favor of the truth of "Mormonism." Did Brigham Young and his brethren profess to be apostles,—to hold the same keys and authority which were held by Peter and his fellow apostles, and yet not exercise the same power, it might be set down as conclusive evidence that they were impostors. They would have the form, but be entirely destitute of the power. However, they not only claim to have received the apostleship, but, as true and legally ordained apostles would be sure to do, exercise the power and authority thereof.

Thousands submit to it. They know it to be correct. They know that whenever God has a people upon the earth, power similar, or approximating to this, is bestowed. It is not a feeling of man-worship that prompts them to be governed by it. The intelligent and independent New Englander, born and bred under the freest institutions the sun ever shone upon, the hater of every species of tyranny and despotism, yields as cheerful an obedience to its requirements as the man who has been ground down under the iron heel of oppression from his childhood. Men who never bowed to mortal man—men who have the most exalted ideas of liberty and the rights of man, submit to it gladly. They do so because they desire to honor God and respect his authority. They are prompted by motives similar to those which caused the ancients to submit to the priesthood held by Peter and his brethren. If Peter or any of his brethren were to make their appearance on the earth at the present time, and teach and advocate the same doctrines which they did when they were here (and they would never teach any other,) they would be treated as impostors. Extermination would be strongly urged, on the ground that the power they would hold over the people would be dangerous. The fact is, the Latter-day Saints are the only people upon the earth who would give the slightest heed unto them, or who would receive them as ministers and apostles of Jesus Christ.

ANOTHER WITNESS AGAINST THE "MORMONS."

JULY 10TH, 1857.

IN the *Evening Bulletin* of Friday last, we find another of those articles for which that paper has lately become so noted. It is headed "Another witness against the Mormons," and is based upon a "long and loosely written" communication sent by one Frederick G. I. Margetson, of Los Angeles, to the editor of the *Bulletin*. The writer of the communication commences to relate, *a la* Hyde, that he was entrapped, when but a boy of fourteen

years of age, by the "Mormon" missionaries, in his own country; that they labored pertinaciously to undermine his principles; promised him land in unlimited quantities, to be free of taxation, if he would but go to Utah; represented in glowing colors the advantages of a residence among the saints—the parental care and supervision that would be bestowed upon him, and that he should be nursed when sick, etc. These inducements proved sufficient, says the *Bulletin*, to lead the youthful mind of Mr. Margetson astray. A short residence in Utah, however, we are told, dissipated the delusion, and he was not long in discovering that all he had heard and had been taught to believe by the missionaries, were misrepresentations. He found the "Mormons" dwelling in discord and confusion; laws imperfectly administered; polygamy practiced; the peace of families destroyed, and the priesthood illiterate and ignorant,—generally profane swearers and reprobates. He was also grievously disappointed in regard to the worldly or temporal inducements—in vain the young man sought for land, or the care and attention he had expected in the hour of sickness.

The *Bulletin*, whether in consequence of the known proclivities of its editor, or some other cause, has been extremely unfortunate in its choice of correspondents and witnesses against the "Mormons;" and in no instance has it been more so than in bringing forward the testimony of this man Margetson. To those who know the man it will appear highly ludicrous, and they will certainly conclude that the editor of the *Bulletin* is desperately eager to obtain evidence of any kind and from every source against the "Mormons," or he would never publish this. Throughout the Great Salt Lake country, Margetson was well known during his residence there as a most incorrigible loafer—a man too lazy to make the necessary exertions to support himself. During a few months' residence in Great Salt Lake City, during the winter of 1854-5 we had an opportunity of knowing something relative to the course of this "deluded young man." He had friends there who were willing to do all in their power for him; but his habits of laziness (he may call them principles) were so confirmed that they found it impossible to undermine them, and they gave up the attempt in disgust. Of course, it would be in vain for a man of this description to seek for land there; he

had not energy enough, during his residence of three years and a half, to accumulate sufficient means to purchase cultivated and improved land; and to go to a new settlement, where he could have any reasonable amount by fencing and taking care of it involved too much labor.

The missionaries whom he heard, told the truth when they said that land could be obtained readily in Utah. At the time he went there it could be obtained in many places in unlimited quantities by paying for the surveying and recording. Hundreds who went there after he arrived, obtained all they wanted; and hundreds more will obtain all they can cultivate; and they will expect it to be taxed. No missionary would be so simple as to tell them that real estate would be free from taxation; because every man and boy of reflection would know that it would be indispensably necessary for the development and improvement of the country. Had he investigated "Mormonism," as he should have done before embracing it, and exercised the common sense with which nature endowed him, he would never have imbibed the idea that when he landed in Utah he would have no occasion to labor or exert himself, neither would he have expected the people there to have carried him in their arms. A boy of eight years of age, gifted with an ordinary capacity, would see, upon reading the history of "Mormonism," and inquiring into the work yet remaining which it had to accomplish, that, if he connected himself therewith, he must exert himself with all his energy for his own sustenance, and must also expect nothing more from others than he himself would be willing to bestow. As to his statement that he did not receive that care and attention there that he expected, he must have had very unreasonable expectations or he would have been satisfied. We know that he was treated kindly in Utah, and received every encouragement that any reasonable man could have expected. Even after he left Utah, in the spring of 1855, and came to this country, he was befriended by the "Mormons," among whom he made great professions of faith in "Mormonism." In fact, it was through "Mormon" influence and aid that he was enabled to go from this city to Los Angeles. He had not money enough to pay the regular fare on the steamer; but a gentleman connected with this office, taking pity on him, and thinking he might do better under the care of

his parents, who reside in Los Angeles, mentioned his case to a party of Latter-day Saints, who were going to San Bernardino, and he was taken along at a reduced rate.

We knew that Margetson was a drone; his communication convinces us that laziness is not his only bad quality. He has written base falsehoods,—things which he knew to be false; but the idea that the testimony of such as he should be adduced against the "Mormons," will be as amusing to the people of Great Salt Lake City, who know him, as it was to us when we saw it. We only condescend to allude to him and his communication, to give the editor of the *Bulletin* an insight into the character of his new witness against the "Mormons." When the gentleman receives any more communications about the people of Utah, we would advise him to inquire a little into the antecedents of the writers. A few minutes conversation with us might enlighten him, and might save him considerable labor in patching up "long and loosely written" communications, and making them presentable to the public and telling against the "Mormons."

THE "MORMONS" ON THE INSIDE TRACK.

JULY 10TH, 1857.

A LONG article appeared in the *Chronicle*, of Friday last, on the Utah question, from which we make some extracts. The writer commences his article by a tirade against the "Mormons" and their belief and practices; charging them with the belief and practice of many things which have been, hundreds of times, denied by us. He then proceeds to discuss the question, whether President Buchanan is going to rule in Utah through his new Governor, General Harney and his twenty-five hundred troops, or not. He thinks not. He reasons as follows:—In the first place, all honest "Mormons" believe that Brigham derives his authority directly from heaven, and that, therefore, he is above all Presidents and rulers. Consequently, Brigham's word is law. He

holds all the possessory rights of the people in lands, chattels and property of all kinds, all having been legally made over to the "Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints," as consecrations to the Lord. Brigham Young being that Trustee, is supreme owner of all the property in Utah. Not only this, but the crops are all at Brigham's command, and he can control every bushel of grain raised in the Territory, and order it into granaries, to be dispensed only as he may direct. Now, possessing this power, as Governor Young does, how will he exert it in meeting the present demonstration of the Federal Government? No one need think, he continues, that he will attempt an armed resistance. He will, probably, pursue a very different course. He will be very patriotic. He will celebrate the fourth of July with great parade, with patriotic orations, odes and fire-crackers. He will welcome the new Governor, General Harney and United States troops. He will offer no resistance to the complete establishment of the United States Courts. But he will be Governor and complete ruler still,—for it must be recollected that all the jurors will be "Mormons;" every trial will be decided just as Brigham wishes. He will thus have complete control of the civil government, and that, too, under the laws of the Territory. What can an United States judge, marshal and attorney do, he asks, although backed up by General Harney and his troops, against such an organization as he controls thus? He continues his remarks, and shows that, which course soever Brigham pursues, the people are sure to be benefited by every step that may be taken. If he sees fit to trade, that army of two or three thousand men will soon require an expenditure of a million of dollars in Utah, and enrich Brigham and the saints to that amount. He winds up his article as follows:—

"Our Government will offer safe conduct out of Utah to all who wish to go. This is the very thing Brigham wants, for it will relieve him of all the discontented, dissatisfied, rebellious spirits about him, and leave him only those who are devoted soul and body to the 'Mormon' faith, and who believe in him as the mouth-piece of God. Thus he will be immeasurably strengthened, his power made compact, and his influence infinite with his people. * * Then let the new Governor, or General Harney, or any other of the 'Gentiles' make a misstep, and see how they will fare before the Courts where the law is to be vindicated and the facts adjudged by a jury of 'Mormons.' The fact is, Brigham has the inside track, and he is shrewd enough to keep it, and this whole martial array against him will amount to about as much as the Japan Treaty

of Commodore Perry to the United States, while it will consolidate Brigham's power, fill his treasury, and leave the 'Mormons' more prosperous than they have ever before been."

He is correct in his conjecture when he asserts that Governor Young will not attempt an armed resistance if the Administration should send a new Governor, General Harney and twenty-five hundred troops to Utah — measures, by-the-bye, which had not been definitely adopted at the last advices. Why should he offer resistance? If the administration of justice is the object for which these troops and Governor are to be sent, then Governor Young and the "Mormons" have nothing to fear. As to the remark that they will become very patriotic when they hear of the march of these regiments, it was dictated by a mean, ignoble spirit. Let Governor Young and the "Mormons" manifest the most lofty and disinterested patriotism, and the writer of this sentence would seek to detract from the merit of such actions by attributing them to sinister motives. He knows very well, if he knows anything about the "Mormons" and their system, that they never have lifted their hand against the constituted authorities, and they never will. But lest the "Mormons" should get any credit for forbearance—lest the eyes of the public should be opened to see the "Mormons" in their true light—they must be told by this writer that the "Mormons" have ever been rebellious, and that it will not be on account of their love for the Constitution and laws that they maintain peace; but because they are cunning enough to perceive that resistance would be useless at present. No man who does not himself act from cunning, despicable motives, would ever think of attributing the actions of others to such a cause.

So far as patriotism is concerned, the "Mormons" have never indulged in any other feeling. They have no need to resort to empty parade, orations or odes, to show to God and the world that they love their country and its Constitution. The patience and lofty heroism which they have exhibited in the midst of the severest trials, submitting to every indignity and making every sacrifice rather than assail or violate the Constitution of their country, will be embalmed in the archives of history, and be viewed by future generations with admiration. No man can point to a single act of the "Mormons," from the rise of the Church until the present time, that can be termed unpatriotic. And if

that patriotism be measured by the style in which the fourth of July is celebrated, then it needs no future celebration to prove that they are patriots. The stories about the rebellion in Utah, circulated so extensively of late, are fast melting away. They are rapidly sharing the fate of those which have preceded them; the characters of their fabricators are becoming too well known for them to pass current long. Being false they must perish. Arrange it any way they please, as it is truly said,—Brigham has the inside track and knows how to keep it. But has it been or will it be by cunning? Did Governor Young and the "Mormons" depend on cunning alone they would have been worsted years ago. Shrewdness and cunning alone would have proved but poor auxiliaries in delivering them so frequently from the machinations of such hosts of crafty enemies. Nothing but eternal wisdom and Almighty power could have done it. By this aid they have kept *right* and *truth* on their side, and, therefore, have had the "inside track." By this aid they will continue to have the weather-gage of their enemies, and everything will be overruled for their good.

ANOTHER WITNESS AGAINST JUDGE DRUMMOND.

JULY 10TH, 1857.

WE published, last week, the remarks of the *Oquawka Plaindealer* and *Chicago Weekly Tribune*, Illinois papers, on Judge Drummond. This week we publish the testimony of another witness, which strengthens and corroborates the statements published by the *Plaindealer* and *Tribune* relative to this corrupt Judge. We have been satisfied, for some time, that the fellow would be fully exposed before long; all that we could say on the subject, however, appeared to have but little effect on our cotemporaries. They were determined that "Mormon" testimony should neither be listened to nor thought credible. The Latter-day Saints were interested, and their testimony was, therefore, set down as worthless; but Drummond was called disinterested,

and his testimony was entitled to weight. Time is fast proving which is correct. Evidence is rapidly accumulating on all hands, which abundantly proves the correctness of our statements in regard to this man, and the total unreliability of his charges against the people of Utah. The *Sacramento Union* makes the following remarks upon this subject:—

"JUDGE DRUMMOND.

"This Democratic official, not long since, figured in California as the accuser of the 'Mormons' at Salt Lake. He charged upon them all the crimes in the calendar, and told his tale in a style of the most indignant virtue and morality. From his language, and the indignation assumed, the community were led to believe that the 'Mormons' were moral monsters, and that Judge Drummond was a pattern of morality and truth,—in theory and practice. This very moral Judge passed a few days in this city, some months since, and 'was accompanied by his beautiful and accomplished lady,' whom he introduced as Mrs. Drummond. The fact that she was not his lawful wife has been known here for some time, as well as the fact that, before he took her under his protection, she was a public character of some notoriety about Washington City. If the Adminstration is relying on his testimony as to the condition of things in Utah, we fear it will find itself deceived. * * * The testimony of such a man ought never to be received in a Court of morals. He is worse than the 'Mormons,' for they never desert one wife in order to procure another. In referring to this moral appointee of President Pierce, as District Judge of the United States District Court in Utah, the *Missouri Republican* gives an extract from a paper published in a town in Illinois, called the *Oquawka Plaindealer*, and prefaces it with these remarks:—

'This gentleman has been conspicuous, for some weeks past, as the writer of letters making serious charges against the morality, the decency, and the respect of the 'Mormons,' at Utah, for the Constitution and the laws of the United States. He has charged them with all manner of crimes—murder being the most conspicuous—and they have had a great run in the United States. We confess, therefore, we were not prepared to find charges of an equally flagrant character preferred against this same individual by the *Oquawka Plaindealer*, published in the town in which he formerly lived. We hope there may be some mistake in this statement, but if not, all will agree that this Judge is no better than a 'Mormon!'"

Then follows the article from the *Plaindealer* which we published last week.*

When we published the *Plaindealer's* statements, we requested our city cotemporaries and others, who had laid such stress on the charges of Drummond, and were ready to condemn the "Mormons" to wholesale destruction on his testimony, to publish

* "JUDGE DRUMMOND OF UTAH.—We have had occasion to allude to this worthy who professes to hail from Chicago, and who has made quite a lion of himself in the newspapers. The *Oquawka Plaindealer* contains an article

what his Illinois neighbors had to say about the character of the man. Some of them boasted so much about their impartiality and their willingness to give the public both sides of the "Mormon" question, that we had an idea they might possibly comply with our request; but, up to the present writing, not a word has been said by any of the city papers on the subject. They have totally ignored the existence of such an article. Their readers are left in ignorance as to the character of the man. To expose him would be to show how baseless a foundation they have had for the numerous leaders they have written on the subject; it would be placing the "Mormons" in too favorable a light. Better continue the deception than do this. Better hoodwink the community and let them continue to think that Judge Drummond was a martyr to the inflexible discharge of his duty—that he had to flee from Utah to save his life because of the stand he took against licentiousness, than to give them one particle of light on the real state of the case, if by so doing the "Mormons" are to be favored.

Editors talk about their fairness and willingness to treat the "Mormon" question impartially; but it is plainly evident to every unprejudiced and reflecting man, that the "Mormons" need not look for impartial or fair treatment from them. There is not an item unfavorable to "Mormonism" that escapes their scrutiny; they seize every such thing with avidity; of this, every man who has read the public journals of late, must be aware. But when its maligners are exposed—when it is shown that the most

which is conclusive that the Judge should have very little to say about immoralities in Utah, or indeed anywhere else. The *Plaindealer* states that at the time he was appointed Judge he was a resident of that town,—'And if his private history were written it would unfold a career of as cruel and inhuman treatment to a family, as could be found in the annals of infamons husbands. The press in this place well knew his perfidy, but, out of regard to the feelings of his family, remained silent. After Drummond's resignation, and return to the States, he seemed to evince no desire to visit his family. When it was announced through the press that he was in Chicago, Mrs. Drummond proceeded thither to seek an interview with him; and although she stopped at the same hotel, and remained one night while he was there, he managed to screen himself from her sight, and the next morning stealthily got aboard of the train and came to this place, and took two of his children with him. His wife remained a week in Chicago seeking in vain for her faithless husband; and then returned home only to have a more bitter pang added to her already broken heart, to find that her children had been spirited away, she knew not where.'"

active enemy of the "Mormons" is a corrupt, heartless and bad man, and that "the testimony of such a man ought never to be received in a Court of morals," how quickly they let it slip by! They would not have the public think that there is a possibility of their having been deceived in relying on his testimony as to the condition of things in Utah. No; they would rather see the innocent welter under these false charges, which they themselves have been the means of circulating, than they would acknowledge that the testimony of the witness upon whom they relied, is worthless. And this will be the course they will, in all probability, continue to pursue when the falsity of these charges shall be more fully proven, for they have neither manliness nor honesty enough to pursue any other.

After the above was written, a communication appeared in the *Chronicle* over the signature of "Sigma," which gives publicity to the above charges against Drummond. The writer says he is a most hearty hater of "Mormon" doctrines; but yet he regrets to see every foolish story that comes from Utah, whether from a horse-thief who has had his ears trimmed, or even from a United States Judge who condescends to trump up false charges, published as evidence against the "Mormons." He deprecates such a course, as such stories invariably prove false, and the "Mormons" do not fail to make the fact tell in their propagandism. He thinks that reliable information will not be found in the shape of oaths, extracted from yellow-covered literature, nor in every idle newspaper story trumped up by wonder-loving writers to feed an already too craving appetite.

LATEST NEWS FROM UTAH.

JULY 17TH, 1857.

BY the arrival of the mail from Utah, by the *Senator* on Sunday, we have received files of the *Deseret News* up to the 3rd of June. The news from the valleys is, as usual, of a peaceful and cheering nature. While outside of Utah all is turmoil and excitement about the "Mormons" and their movements, they are quietly and vigorously attending to their business, and doing all in their power to push ahead improvements of every description. If men would but open their eyes, they would see that the stories and reports circulated in regard to that people are slanders of the basest description. Outrages, assassinations, and crimes of every degree could not be practiced among a people isolated as the "Mormons" are without being followed by the most dreadful consequences. No power on earth or in hell could keep such a community in a united condition, and cause them to peacefully and industriously pursue the ordinary avocations of life, if they were guilty of the gross crimes charged upon them. Argument is unnecessary to prove this. All history attests its truth. If the charges made and circulated by the maligners and enemies of Utah and her people were true, it would be folly for any people to give themselves any concern respecting them. If assassinations were common, robbery of frequent occurrence, the "proxy" system, or the substitution of another man in place of the legal husband during his absence, practiced, and dissensions continually springing up, then the most effectual plan to stop the further progress of such a system would be to let it and its followers alone—to leave them to endure the consequences of their actions. They would soon pass away and the system perish. But the course many take, shows that their belief in these stories is only affected. The reports relative to the real situation of the people of Utah, are truly believed by them; and it is this belief that prompts them to war against the Latter-day Saints. When they hear about the Latter-day Saints' industry; about the improvements of every description they are making; about the unity there is in their midst and the influence that the authorities of the Church

have over them,—they have no doubt but it is all true; and it stirs them up to increased exertion to stop its farther progress; they perceive that it is becoming formidable. If they believed the slanderous and lying reports continually circulated about them, they would view the people with contempt, and consider them entirely unworthy of their notice.

Let men do what they please—wage an unrelenting warfare against "Mormonism" and the "Mormons" or honor and favor them—they only fulfil the prophecies of "Mormon" prophets. By advices from Great Salt Lake City we learn that the work on the Temple is being pushed forward as rapidly as practicable. Judge Elias Smith, (acting editor of the *News* during the absence of Professor Carrington on the excursion North) in an article on this subject says, in alluding to the number of hands employed in preparing the stone for this important building,—"We did not count the men, but the stone cutters with the laborers engaged in placing the stones ready for the masons when they get to work would make a small army, and so soon as the Cottonwood canal is completed, and the facilities for delivering rock faster are increased, the number of stone 'squarers' and laborers will be augmented in a corresponding degree." Years ago it was prophesied by President Young and others of the authorities, that when that Temple should be commenced and the labor on it pushed forward with energy, as is being done at present, then Satan would commence to rage, and persecution, hatred and every species of opposition would be manifested towards the Church! How completely this has been verified all must admit. No sooner were the foundations of the Temple commenced, than the influence of the Adversary began to exhibit itself in the manifestation of these feelings by those over whom he had power. As it progresses and approaches its completion, so will his efforts against the people become more and more virulent; but they will be unavailing. He and his followers can go to certain lengths, but no farther. There is a power which holds them in check, and which will not suffer them to do aught that will not be for the accomplishment of that design which they are so desirous to frustrate. This excitement and bad feeling which have lately been so much indulged in, and this hatred which so many have cherished and hesitated not to evince, have been expected by the Latter-day

Saints for some time. Instead of discouraging or frightening them, however, these things confirm them more and more in the belief of the principles which they have received. In alluding to the stories which are in circulation about the flight of the United States officers and others from Utah, the reports of which had just reached Great Salt Lake City from the east, Professor Carrington, editor of the *News*, says:—

"We are also, for the first time, made acquainted with the astounding fact of the escape from our midst of so large a number of persons with their lives, all the more wonderful from the strangeness of such an occurrence,—for usually, in such extremely dangerous positions, it is only the few, if any, who escape to tell the tale, but in this instance ALL have SAFELY escaped. Is it not marvellous! * * Bantering aside, it is not within the sphere of either our time or space to minutely controvert statements so glaringly absurd, lies resurrected from a long burial and the vaporings of frenzied brains, for were we to carefully and most truthfully expose the whole vile budget to the gaze of the world, the wicked and corrupt would howl on, for such a course best subserves their vitiated tastes. * * For the consolation of the saints we will further remark, that the present anger of the wicked is a sure indication that the power and fear of our reformation and good works have reached far beyond the bounds of our isolated retreat; and, as says our Savior, 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.'"

THE INTOLERANCE OF ERROR.

JULY 17TH, 1857.

IT is a singular fact that in all ages of the existence of the Church of Christ upon the earth; all opposing influences which have been brought to bear against that Church have been of an unjust, intolerant, truthless and sanguinary character. The finer feelings of human nature are pained and the fountain of our sympathies is stirred up, at the bare contemplation of the vast amount of wrong which the people of God have suffered at the hands of wicked and unreasonable men. Beginning with the murder of the righteous Abel and extending through all ages of the Church,

the blood of good men has flowed to satisfy the demands of hellish rage and worldly hate. Men can compromise with each other and freely tolerate their mutual errors, and consider the diversity of their faiths as a matter of no consequence whatever; but, when those errors are opposed to the Truth as revealed from heaven, all toleration, sympathy and good feeling are at an end. Isaiah must be sawn asunder, Zachariah slain between the temple and the great altar, Jesus crucified, Stephen stoned, Paul beheaded, and Joseph and Hyrum shot; the saints must be imprisoned or scattered over the face of the land, their property confiscated or destroyed, their dearest rights invaded, and their affections mocked at and laughed to scorn. Why is this so? Why must the most gifted of the prophets be doomed to the most cruel of deaths? the Son of God to the extreme of ignominy and torture? It is because there neither is nor can be any sympathy or affiliation between the spirit of the world and the Spirit of God. Satan is well aware that should the truth prevail upon the earth, his kingdom would fall. There would be no room for man-made creeds, sectarian religious organizations, or priestcraft. There would be no room for evil affections, strifes, and blood. Seeing that these things are so, it can be no marvel, that efforts were made in Missouri and Illinois to exterminate the saints of God, and that a determined effort is now being made to bring distress upon them, with the view of resulting in their overthrow and extinction; for this is the end intended. If we did not know "Mormonism" to be the truth of the Almighty God, and that it is bound to prevail against all oppositions of priestcraft and error, we should be of all people the most miserable. Hated of men, despised, persecuted, the sword hanging over our heads suspended as it were by a single hair, misrepresented by nearly all who speak of us, our situation would be pitiable, did we not know that God is the author of our faith and the Rock of our defence. As it is, we rejoice. We have not a doubt of the invincibility and ultimate success of "Mormonism." The means taken to accomplish this result we know to be honorable, honest and right, and consequently, the unusual amount of lies which are now circulating among the public against the "Mormons," excite but our pity and disgust. These may stir up persecution, but that only serves to cement us together all the closer, and to winnow out the chaff

and other stuff from our midst. The Church has enjoyed a brief period of peace, in which the tares have sprung up with the wheat, and it requires another crisis to root them out. As is certain to be the case, when these characters leave the Church, they spare no effort to blacken the character of the people they leave behind them, with the idea, that it will serve as a sort of whitewash to their own. Every arrival from Utah brings with it a fresh edition of slanders against the saints. How far these may inflame the general hate towards "Mormonism," we know not; but we are impressed that the time is not far distant when Latter-day Saints cannot dwell in peace in this State. And what is more, when the time comes that Latter-day Saints cannot live in California, apostates will also have to leave! We speak advisedly when we say, that as greatly as the gentiles hate the saints, they despise apostates more. Once a "Mormon" always a "Mormon" is the feeling of the world; and apostates will eventually find they took upon themselves an *everlasting* covenant when they embraced the gospel, and one from whose obligations they can never free themselves in this world, nor in that which is to come, though they should violate that covenant every day. What afflictions and trials are yet in store for us we know not, neither do we particularly care; for we do know this Work to be of God, and that the gates of hell will not be permitted to prevail against it. We are satisfied that evil men and evil times will wax worse and worse, and that the saints will have to become more and more spiritual as wickedness increases, or they will not be able to stand. We are satisfied that the blood of prophets and good men will yet flow, in order that all the righteous blood which has been shed since Christ may come upon this generation. We therefore pray, that the saints may cultivate those dispositions of mind which will enable them to be benefited by whatever occurs, and that all things may work together for our good and the glory of God; and then when we have overcome and taken our seats with Abraham, Isaac and Jacob, we will know that our light afflictions have worked out for us a far more exceeding and eternal weight of glory.

SENATOR DOUGLAS.—"MORMOM PROBLEM."

JULY 24TH, 1857.

SENATOR DOUGLAS of Illinois, in a late speech made at Springfield, in that State, proposed plans which, he thinks, will prove effectual in solving the "Mormon problem." He proposes to remove Governor Young, and other officers who sympathize with him in his "treason," from office, and to send able, bold, unflinching men to take their places, accompanied with a strong and efficient body of troops, under experienced officers to protect the civil officers and enforce the law. Then, says he:—

"Let us have good men for Governor, Marshal, District Attorney and Judges, and then let us have a full and fair investigation into affairs there; let us know by reliable and impartial reports the actual state of things in that Territory. Let us know who murdered Babbitt, who massacred Gunnison—who has been guilty of all the murders and arsons and robberries and every species of crime that has disgraced that Territory for years past. Let us have these facts in an official shape before the President and Congress, and the country will soon learn that, in the performance of the high and solemn duty devoiving upon the Executive and Congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern and unflinching law."

All this may seem very fair on paper, but if the truncated "giant" had made use of the opportunities he has had, he would already be in possession of "reliable and impartial reports" respecting the actual state of things in the Territory of Utah. He would know that Governor Young and the other officers of that Territory have not been guilty of treason. But, not stopping here to deny the charges we have already repeatedly denied and disproven, we would suggest to the talented gentleman another subject or two for investigation; and we think that his eloquence can find as fair a field for display, and his acumen as good an opportunity for exercise, in bringing them before the people and devising plans for their complete investigation, as they ever have had since his entrance into public life. We propose that we have a

full and fair investigation into the mobocratic proceedings against the "Mormons" in Illinois. Let it be known who they were that basely and inhumanly massacred Joseph and Hyrum Smith while under the solemn promise of Governor Ford and the pledged honor of the State of Illinois that they should be protected; who murdered Durfee in his own door yard; who burned the "Mormons'" houses, destroyed their grain, shot down their stock, and, finally, drove them forth by mobocratic violence from the lands and homes which they had purchased and created, into the Indian country, in the midst of extreme privation and suffering; who caused the deaths of hundreds by rudely and violently forcing them out of comfortable habitations and compelling them to sleep on the bare ground with the heavens for their covering. Let the world know who committed these cruel and outrageous acts; and if the time has come, as the honorable Senator says it has, when the high and solemn duties devolving upon the Executive and Congress will be performed without vacillation or hesitation, let these facts be again presented in an official shape before the President and Congress. Oh, that we had had a Douglas in the Senate Chamber when we petitioned so perseveringly and cried so loudly to the General Government for a redress of the grievances which we suffered from the sovereign States of Missouri and Illinois! Oh, that we had had such a President and such a Congress, as he assures us we now have, that would have been "as prompt as the peal that follows the flash—as stern and unyielding as death" in applying the knife to the pestiferous, disgusting cancer which gnawed into the very vitals of our liberties in years that are past! Then the murderers of Joseph and Hyrum Smith, and numerous other victims, male and female, would not have gone unwhipt of justice, and the innocent blood of those good men and women would not now be crying from the ground to the Lord for vengeance on those characters. Then would we have been overshadowed by the protecting ægis of the Constitution and laws of our country, and been enabled to have dwelt on our lands in undisturbed security and peace, and been spared a vast amount of privation and misery. If Senator Douglas has really told the truth in saying that justice can be obtained from the present Executive and Congress—that they are determined to discharge, at all hazards, the high and solemn duty devolving upon

them, we will rejoice with heartfelt thankfulness; for it is a time for which we, with our brethren, have long prayed. Did we believe it, we would proclaim a jubilee! We would proclaim to our people that though once told by the Executive of this great nation "that our cause was just, but Government had no power to redress us," yet that day was passed. A vacillating or hesitating policy was now discarded. Prompt justice would now be administered. The country and the world would now be shown the sublime spectacle of the Executive and Congress moving forward in the performance of the high and solemn duty devolving upon them—restoring a long expatriated and abused people to their rights of citizenship, and to the lands and homes which had been wrested from them by high-handed oppression and violence. In continuation of the plans which he proposes, he says:—

"Should all efforts fail to bring them, [the "Mormons,"] to a sense of their duty, there is but one remedy left. *Repeal the organic law of the Territory*, on the ground that they are alien enemies and outlaws, unfit to be citizens of a Territory, much less ever to become citizens of one of the free and independent States of this Confederacy. To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized Territories of the United States; what then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all territory not incorporated under any organic or special law. By the provisions of this law, all crimes and misdemeanors, committed on its soil, can be tried before the legal authorities of any State or Territory to which the offender shall be first brought for trial, and punished. Under that law persons have been arrested in Kansas, Nebraska and other Territories, prior to their organization as Territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by repealing the organic law of Utah you give to the General Governmet of the United States the whole and sole jurisdiction over the Territory."

We propose a more just, and consequently easier, plan than this. We propose the restoration of the Latter-day Saints to their rightful lands and possessions, as the most effectual plan that can be devised for the solution of this much-mooted question. We propose, that, instead of the plan suggested by Senator Douglas being adopted, a full investigation be made into the mobocracy, murder, outrage and robbery practiced towards the Latter-day Saints in the States of Missouri and Illinois, and elsewhere. We propose that every person who has been guilty of those acts, be

punished according to law and justice. We propose that the claims of the Latter-day Saints to large tracts of land, (which they bought of the General Government and others,) cultivated farms, fruitful orchards and comfortable and pleasant homes, from which they were ousted by violence, be fully vindicated. These are the propositions we make—the solution we suggest of the "Mormon problem." Should this plan be adopted—and it ought to be, for it is the only *just* plan that can be suggested—it will save a vast amount of labor and expense in hunting up suitable men to act as Governor, Marshal, District Attorney, and Judges. It will spare the troops, which Senator Douglas thinks it better to send there under experienced and able officers, a long, wearisome and harassing march across the plains and back. It will obviate the necessity of a repeal of the organic law of the Territory, and the transportation of criminals to a great distance to be tried. All these difficulties, and many more that we have not space to enumerate, the adoption of the plan we propose would obviate. The "Mormons" would be restored to their own lands in the States; all men would know that they are white men, and free, and possessing equal rights with themselves to "life, liberty and the pursuit of happiness;" and, as we would be protected in our rights by the strong arm of law, so also would we be held amenable to the law. If any of us should be guilty of "treasonable, disgusting and bestial practices," we then could be punished according to law—the guilty party would suffer. The whole community would not be driven out by force of arms, as formerly, because of trumped up charges against a few of their members.

Senator Douglas is sufficiently acquainted with our history to know—if ingratitude has not stifled his recollection of us and our wrongs—that we never would have left Illinois could we have had our rights. The wilderness offered no inducements to us that the Mississippi Valley did not, in our estimation, possess, other than the right to worship our God according to the dictates of our own consciences.. To enjoy this right—a right which we could not exercise unmolested in Illinois, we would willingly pitch our tents in the wilderness. But, were we convinced that the rights guaranteed unto us by the Constitution and laws of our country, could be obtained in the lands where we formerly resided, there would be no hesitation about returning thither.

Let the honorable gentleman, then, pause before he introduces a bill into the Senate embodying the policy he has pointed out. Let him ask himself if it does not look like diabolical oppression, to be always threatening the "Mormons" and devising plans for the punishment of crimes said to be committed by them, while those who murdered, outraged, pillaged and robbed them are suffered to dwell quietly on the lands bought by the "Mormons'" money, and enjoy the comforts and conveniences the "Mormons'" toil have produced. Let him carefully consider these things, and then show unto the world—by introducing a bill into the Senate, praying for a full and fair investigation and redress of "Mormon" grievances—that the laws were framed for the protection of the "Mormons" when oppressed and maltreated, as well as for their punishment when guilty. Let him do this, and he will show unto the country and the world that he is an honest and just man, a pure-minded lover of his country and her institutions; let him refuse to do this, and persist in pursuing the line of policy which he seems by this speech to have adopted, and he will show to the world and to posterity that he is a blatant factionist and demagogue.

OFFICIAL DEFAULTERS.

JULY 24TH, 1857.

FROM almost every part of the world, of late, we have accounts of extensive swindling operations, frauds, bankruptcies, defaulters, etc., until mankind know not what individual, firm, company or organization to trust. Men are fast losing confidence in each other, and beginning to regard every one with suspicion. The State Treasurer of Ohio is a defaulter to the amount of $550,000! Quite a nice little fortune to be made out of the people by one State officer. Why is it, notwithstanding all the outcry against the wickedness and corruption of the people of Utah, that we never hear of any defaulters or swindlers there. There are numbers of men who have lived there and profess to be posted, who have come away and are our enemies, and who have

put in circulation some of the blackest and foulest slanders against us which they could invent, but they have never charged any official of Utah, who professes to be a Latter-day Saint, with embezzling the funds belonging to the Territory. If any such thing had been done, our enemies would never have let slip so excellent an opportunity of holding up "Mormon" corruption and dishonesty to the world. If the morals of mankind continue to progress in the same direction that they have for the last few years, it will not be long before they will have to call upon "Mormons" to fill every office of honor or trust.

DISAPPOINTED LETTER WRITERS.

JULY 24TH, 1857.

THE last mail from the east, instead of bringing, as was confidently anticipated, the news of the definite appointment of a Governor for Utah and the departure of Gen. Harney and his troops for that Territory, only brings the oft-repeated story that it has been proffered and again declined. Some of our contemporaries begin to think that newspaper correspondents have been premature in stating that prompt and decided action had been taken against the "Mormons." They now are willing to acknowledge that, up to the latest advices, it was extremely doubtful whether any orders had been issued from the Department for the movement of any military force in the direction of Utah. All the glorification and rejoicing they have indulged in, have thus far proved to be entirely destitute of good foundation. The "Mormons" are not yet annihilated, and the prospect for such a consummation seems to be more distant than it did a few months ago. The Washington correspondent of the Evening *Bulletin* waxes quite indignant on this subject in his letter to that paper, and accuses the Administration of duplicity. Hear what he says:—

"We still receive daily assurances that the President has undertaken to deal resolutely with Brigham Young and his Mormon vassals, but I confess that I have strong suspicions of his sincerity. One of the first questions which

engaged his attention after his inauguration was that relating to the Utah rebellion. Four months have nearly elapsed, and still all law and decency are marked by the continuance of Young in the gubernatorial office, while we are gravely told that it is impossible, in this wide land, to find any man competent to succeed him who is willing to accept the place! We are told, too, that a force of 2,500 men, under Gen. Harney, has been ordered to Utah to support the new Governor and establish the law. For myself, I believe this is another executive lie—a quibble—a tub to the whale, designed to allay the storm of public sentiment in behalf of vigorous measures, without really doing anything for the present. Certain it is, that no order of troops to Salt Lake has been published. On the contrary, the old orders distributing, in other directions, every company of troops otherwise available to that service have been acted upon."

This correspondent has given his readers the strongest assurances for some time back that this question would be summarily disposed of, by the appointment of a military Governor, backed by the presence of General Harney and his troops. Because his statements have not been carried out, he now seeks to prejudice the people against the Administration by charging the President with duplicity. We were satisfied that the poor soul knew nothing about what the intentions of the President and the Cabinet were on the subject, and his remarks only confirm us in our opinion. Newspaper correspondents must write something, if it be nothing more than the coinage of their own imaginations. It would not be policy to say that they knew nothing about a subject which occupies so much of the public attention as does Utah. Better pander to corrupt and vitiated taste by manufacturing something that would be likely to suit,—marking out, for instance, a course of policy, and stating that the Executive had decided to adopt it. If it should not be carried out, the correspondent need not lose any credit for misleading the public; he can charge the Executive with duplicity and the adoption of a temporizing policy. Newspaper correspondents have written enough on this single subject within the last few months to stamp their communications as worthless and erroneous. They have proved themselves to be ignoramuses.

COMMON FATE OF "MORMON" OPPOSERS.

JULY 24TH, 1857.

FROM all that we can learn, ex-Judge Drummond has shared the fate that has befallen those who have preceded him in opposition to "Mormonism." He who, a few months ago, was quoted by every opponent of the "Mormons" as a strong witness against them and their practices, has fallen so low that there are "none so poor to do him reverence." His character and conduct previous to going to Utah and since he left that Territory have been so completely exposed in the public journals of the East, that there are none but the most persistent and unscrupulous enemies of "Mormonism" that affect to place the least reliance upon the statements he has made. His testimony has become valueless, and he has made himself an object of notoriety and contempt throughout the land. The very modes which he took to pull down "Mormonism," and to prejudice the minds of the people and the Government against its followers, have proved his own downfall. "Mormonism" has received no heavier a blow from him than it has hundreds of times before from others and stood immovable and uninjured; but he is the sufferer; the blow which he gave it, has rebounded, and crushed him. The Persian sages could not foretell, with any greater certainty, the downfall of Haman before Mordecai who was of the seed of the Jews, than can be foretold in these days respecting the fate of those who seek to oppose and pull down "Mormonism." It can hereafter be truly said,—"*If it be the 'Mormons' before whom thou hast begun to fall, thou shalt not prevail against them, but shalt surely fall before them.*" Who is there out of the large army of writers and lecturers that have opposed this Work, that have obtained the enduring fame and success which they sought? They have obtained notoriety, but it has been ephemeral, and it has been "Mormonism" that conferred it upon them. No sooner had the excitement of the moment passed away, than they were forgotten and buried in oblivion; but "Mormonism"—the system they opposed, and which they fondly imagined they were destined to annihilate, has flourished, spread abroad on all hands and attained an importance

in the eyes of the world, which causes its followers to rejoice, and those who hate it to tremble. In vain the wealthy, the talented, the noble and the wise have exerted themselves with all their power to arrest it in its onward progress; nothing could impede it. In its incipient stages it triumphed over all these obstacles with ease, and marched steadily forward to the accomplishment of its high and exalted destiny. A slight effort of memory will recall the names of hundreds, who, bloated with arrogance and self-importance, imagined that the eyes of the whole world were upon them, and that when *they* made a demonstration against this system, it must totter and fall. But one by one they have been smitten, and fallen never more to rise. The recoil of their own efforts and slanders, has overthrown and covered them up.

The heritage of the servants of the Lord, or of Zion, should be, the prophet Isaiah says, "that no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." How fully the truth of this promise has been illustrated in the history of Zion since its establishment in these days, all who have watched the progress of events, know! Hundreds of instances are at hand to prove that the man who raises his weapon, or uses his tongue, his pen or his influence against the work of God, cannot prosper. Those who took an active part years ago in opposing this Work, and who distinguished themselves by their zeal and violence in persecuting and mobbing its followers, have, so far as we have heard of their deaths, perished miserably, and in many instances, violently. There is a power more potent and a vengeance more terrible, exhibited in the punishment of such individuals than would be possible for mortal "destroying angels" to exercise. From mortal vengeance there might be an escape; from this, never. Men will not be warned, however, by the fate of these individuals. They still persist in their insane and suicidal efforts to tear down the work of God. The character of the men who oppose this Work and who seek, by every means in their power, to create an influence against it and its advocates, is, with scarcely an exception, disreputable and worthless; hence, when they rise up against the servants of God in judgment they cannot prosper, and it is an easy matter to condemn them. Judge Drummond is but an illustration

of the kind of men found arrayed against "Mormonism." None but corrupt men, or men who have no love for the truth, will oppose it after they become acquainted with it and its objects. Honest, virtuous and upright men may oppose it ignorantly; but the day will come when they will embrace it; nothing but ignorance of its true character and mission can keep them from being identified with it. They may be deceived for awhile by the stories put in circulation, and by the unfairness of those who have control of the channels through which the public derive their information generally; but this will not last for ever. The knowledge of the wickedness and corruptions of these opposers of the truth will leak out, though carefully suppressed by those who have adduced and dwelt on their testimony as incontrovertible, and the honest and upright will be convinced of its worthlessness. The mass may be deceived, and continue to believe that such men as Drummond and others of that ilk, are to be relied upon in their testimony against the Latter-day Saints; but it will be because they have no wish to know the truth or believe otherwise.

A TRIP THROUGH EL DORADO CONFERENCE.

AUGUST 21ST, 1857.

THE two weeks preceding this were very pleasurably spent by us in visiting, in company with elder Shearman, the various portions of the field—El Dorado Conference—in which he, in conjunction with elders F. W. Hurst, John B. Thatcher, Aaron D. Thatcher and C. C. Hurst, is laboring. After holding Conference at Salmon Falls, on Sunday and Monday, the 2nd and 3rd inst., we repaired to Union Town, where we held two evening meetings, and preached to respectable congregations, who listened with good attention to the arguments adduced from the Scriptures in support of the doctrines of salvation which we had been commanded to declare unto all men. We also took a trip to Coloma, visited Mr. Peter Wimmer, examined his orchard, which contains some very fine trees, partook of his peaches, which were

excellent, and was shown by Mrs. Wimmer a piece of gold, of about $5 weight, the first piece of gold found in the race of the old saw mill at that place, and the discovery of which set the whole world agog. Mrs. W. values the specimen very highly, and has refused several extravagant and tempting offers for it. From Union Town we went to Placerville, and thence to Father Lunceford's ranch in the vicinity of Shingle Springs and French Town. Here we held several meetings. The people felt well; those who had bowed in obedience to the precepts of the gospel, manifested their determination to do all in their power to live up to the requirements of their religion; those who had not, but who had their attention directed to these principles, expressed their desire to hear further, and not to cease their investigations until they had satisfied themselves relative to its claims. On Monday morning, we left the hospitable dwelling of Father Lunceford, and directed our way to Salmon Falls again. After a short stay here, we wended our way in the direction of Auburn, visiting the saints by the way, and in every instance receiving a warm and cordial welcome. We were kindly furnished with horses by brother Miller and Father Crow for the purpose of making a visit to Grass Valley and Nevada. We started from the house of the latter, and made a brief visit to these places,—too brief, entirely, to enable us to satisfy our feelings. This, in fact, has been the difficulty generally; we had so little time to spare and the places to be visited were so numerous, that we could only make a flying visit.

The El Dorado Conference is, in many respects, a hard field to labor in, and the elders require a large amount of faith and patience, coupled with indefatigable industry to accomplish any great results. Yet the field, we believe, is in a much better condition now than it ever has been. In many places there is a feeling of hostility manifested; but this is rather a good sign than otherwise. We are always fearful that everything is not right, and have but little hopes of accomplishing much, when all is peace around us. It is when Satan perceives that his kingdom is in danger, that he and his emissaries rage, and it is then that we may look for success. The excitement which has been raised of late against the Latter-day Saints, though it has had the effect to cause the rancor and hatred of many to be more embittered, has

had a tendency to awaken people's minds to the investigation of our principles. The tendency of such excitement and movements always was and always will be to swell our numbers, and to increase the influence of truth and the terror of its adherents in the minds of evil doers. We trust that the elders will not relax their efforts in warning the people, and in laying before them in plainness the principles of our holy and glorious religion. If they reject our testimony, upon their heads will rest the condemnation; we shall be clear, and our garments will be unspotted with their blood. If they prefer bespattering the elders externally with eggs, instead of administering them to them as food, let them pity the poor creatures, and pray that their ignorance may be dissipated, and their eyes be opened to see that violence is not argument, and that by resorting to such a course they only give the world another evidence that their position is indefensible.

FROM CARSON VALLEY AND THE PLAINS.

AUGUST 21ST, 1857.

THE intelligence received from the eastern side of the Sierra Nevada confirms the accounts, previously received, of the existence of an organized band of robbers composed of Indians and whites, who are seriously annoying the immigration. One desperado has been killed, who proved to be a fugitive from justice from California. A man named Brown and two others named Jones, ostensibly traders, were seen at Gravelly Ford, on the Humboldt, on the 30th of July, since which time they have not been heard of. Some surmise that they have been killed; but the probability is that they are in league with the Indians. On the 19th of July, the train of Messrs. Holloway & Rector was attacked by Indians and whites. This occurred at the head of Goose creek, where the road leaves the canon. They (H. & R.) are confident that this attack was led on by white men, for they distinctly heard the voices of three who spoke English freely. They also swore in English vociferously. A train known as

Buster's train was, while crossing the plains, attacked by about thirty Shoshones. Twenty-four of the Indians were killed, and one white man who is supposed to have been the leader of the band. All the Indians who were seen near the camp of Holloway & Rector had new rifles, and it is thought that Tooley and the two Haws carried to them this season a whole wagon load of arms and ammunition. The *Chronicle* represents the Haws as having been "hangers-on upon the Mormon camp," and, finally, members of the mysterious and bloody band of "Danites," but were ejected from that mythical body because of their extraordinary villainy. This imaginary Danite band has been a terror to certain editors and priests, whose superstitions transform shadows into giants and posts into hobgoblins. The Danite band was neither more nor less than the creation of the Missouri robbers aided by "Mormon" apostates, and applied in the first instance to the militia of the "Mormon" county of Caldwell, whose only obligation was to preserve the peace and maintain the supremacy of the Constitution and the laws. This name became notorious because of the fearful oaths which were supposed to bind them together, and the horrid crimes said to have been committed; and was afterward applied to the police of the city of Nauvoo, whose oath in nowise differed from the usual oath of policemen, and is now applied to the police of Great Salt Lake City. This is all the Danite band that we ever knew of,—and we have been a member of the Church of the saints for the last twenty years. These Haws, are not nor never were members of the Salt Lake City police, but had they been, and were detected in villainy and dismissed from that body as the *Chronicle* infers, it reflects credit upon that body, and gives the lie to the wretched yarns about the supposed Danites. We should have been less particular about this, did we not perceive a latent desire to shift the responsibility of the outrages committed upon the immigrants from the guilty parties to the "Mormon" people, and thus increase persecution against the saints in California. There can, however, be no doubt that white men are in league with Indians to rob and murder immigrants; and it is quite possible that some of those men may have been as jackals prowling around and in the "Mormon camp." But the people of this State may depend, if they fall into the hands of the citizens of Utah, they will meet with certain and adequate punishment.

With respect to crimes and misdemeanors, the situation of the saints is in some respects the opposite to that of Christians. Among the latter, if a crime be committed, no one is held responsible but the perpetrator. But if a "Mormon" be guilty of crime, the whole Church must bear the blame. It matters not whether he is a member of the Church, or not,—if he has been a member and has apostatized or been cut off for his misdeeds, or if he has been amongst our people, whatever crime he may commit thereafter is sure to be charged upon the entire Church. There is such a manifest injustice in this, that one would suppose that a people professing the liberal sentiments of American citizens, would be the last to be guilty of it. But experience has taught us, that whatever of courtesy, honor, justice, humanity or right which Christians freely accord to each other, it is by no means intended that such neighborly dealing shall be extended to the Latter-day Saints. Consequently the Church must expect to bear the blame of the wicked acts of apostate "Mormons," "hickory Mormons," etc., until we attain unto a position before the world, that will demand the observance toward us of at least the common courtesies of life.

ORIGIN OF THE FEARS OF ANTI-MORMONS.

SEPTEMBER 18TH, 1857.

WHO are the Latter-day Saints and what are their pretensions and numbers, that there should be such a continual excitement maintained relative to them and their movements? To read all that is published about them, and witness the interest which is manifested in all their doings, it might be supposed that they are one of the most numerous and formidable people on the face of the earth. The inhabitants of the Territory of Utah, numbering at the highest estimate but little rising of 100,000 souls, are actually alluded to and treated with as much importance, by almost the entire press of this nation of *twenty-six millions*, as

though they were a first-class foreign power. England herself, even when hostilities were expected, never caused as much excitement as there now is, and has been felt relative to the "Mormons" in Utah. An exploring expedition, a military company, or a colony cannot be organized by the "Mormons,"—a review cannot be held, President Brigham Young cannot leave Great Salt Lake City on a pleasure excursion, without every such item being chronicled and commented upon by the press from one end of the land to the other, and innumerable conjectures indulged in and opinions hazarded in regard to the object or results of such movements. Events of the most trivial importance are magnified to the most extravagant proportions; they are suspiciously viewed and pertinaciously declared and maintained to be indicative of evil designs on the part of that people. Were Governor Young the open and avowed enemy of the United States, and were he standing as the head of a numerous and admirably disciplined and equipped army of soldiers, instead of being, as he is, an appointee of the Federal Government, and acting, by virtue of his office, as its representative, there could be no greater dread exhibited nor apprehensions felt than appear to be at present by many of the leaders of public journals relative to him.

When the comparative insignificance of the "Mormons" in point of numbers is taken into consideration, the course that is taken and the feelings that are indulged in toward them, appear strange. There is nothing in their past history that would give evidence of any disposition on their part to transcend the bounds prescribed by the laws and Constitution. They have ever manifested, in the midst of the most difficult and trying circumstances, an unfaltering devotion to the principles of law and order, and been willing to submit to indignity and outrage—to suffer every species of wrong, rather than do wrong. Where is the instance in our whole history of our manifesting any other than a spirit of meekness and forbearance? Do our antecedents warrant men in indulging in a feeling of distrust and fear respecting us? We have scarcely acted on the defensive; and when we had the power to gratify a spirit of retaliation for the wrongs we have endured, we refrained from it, and were willing to leave our cause in the hands of the Lord of Hosts. It certainly seems singular that so small a community, and one, too, so isolated, should attract so much

attention and call forth so much vindictive feeling. Were they guilty of all they have been charged with, the excitement and indignation which are continually being aroused against them would even then be uncalled for; but when it is remembered, that though innumerable charges have been made against them, impugning their loyalty and accusing them of outrage and wrong, yet not one has ever been sustained or stood the test of investigation, it prompts us to look elsewhere for a solution of such unusual conduct.

Our past actions have not called forth these feelings; but our treatment by those who possess them, is the origin to which they may be attributed. No man that is filled with virtue, integrity and honor, and has acted uprightly and fairly toward the "Mormons," and been willing to accord them their rights, has any apprehensions in regard to them or their movements. Such men feel strong in their innocence, and neither look for nor dread the approach of harm from such a source. But it is a fact worthy of especial note, that our most active persecutors—those who have continually sought to deprive us of our rights and tread us down—are the most fearful and apprehensive of trouble, and the loudest in their outcries of the danger that may be expected from the "Mormons." They feel in their inmost souls, though they may never avow it, that the people of Utah have been grossly wronged, and that were they to be influenced by the feelings commonly indulged in by the world under such circumstances, they would only wait for a favorable opportunity and strength sufficient to retaliate and pour out vengeance on the heads of their oppressors. Hence, the constant surveillance which is maintained by them upon the movements of Governor Young and the people of Utah. They see them increasing in union, which is power—constant additions are being made to their numbers, and they dread the result. "What if the 'Mormons' are but as a drop in the bucket, compared with the remainder of the people of the United States," think they, "they have been wronged—those wrongs must be redressed, and they are so united and increase so rapidly that they may, ere long, undertake to redress them themselves. We must watch them, and vigilantly guard against such an event." Thus they reason, and thus they are misled, by their own corrupt hearts, to heap wrong upon wrong, thinking by that

means to avert the punishment which they feel that they merit, and which they fear the "Mormons" will inflict if they should obtain the power. This is one of the principal causes of the uneasiness that is felt on this subject. If it were not so, why should the people of Utah—a community that is so contemptibly small when compared with the millions by whom they are surrounded—be continually dreaded? Why should their Governor be so suspiciously watched; when it is a well-known fact, that from the commencement of his official career until the present time—a period of seven years—his character stands unblemished by a single act that has called forth the disapproval of the authorities at Washington? Why should there be so much objection against his enjoying the confidence of the people, and being able, as their Governor, to control them in a manner conducive to peace and harmony? If the fears and apprehensions indulged in by the opponents of "Mormonism" were not engendered by the knowledge of the wrongs which they had inflicted upon its believers and by the dread of their unity, they would never exist, and the Latter-day Saints would be left to the unmolested enjoyment of their system, so long as they did not trespass on the rights of their neighbors.

WORKS OF FICTION.—THEIR EFFECTS.

SEPTEMBER 1ST, 1858.

THE taste which is so prevalent in the world at the present time for reading works of fiction, and which is also partaken of by many of the Latter-day Saints, is productive of very great injury. This generation possesses advantages for the dissemination of thought and intelligence, superior to those of any preceding generation of which we have any account; but they have been sadly abused. The press—man's great auxiliary—instead of being used to aid him in making known and establishing truth, has been prostituted in too many instances to the propagation of falsehood and error. Works of fiction have been sent forth like an

overflowing flood, and the public taste has become so vitiated thereby that everything virtuous, truthful or heavenly is unpalatable, and is rejected with disgust. With the masses of the present day scarcely anything else but fiction is in the least popular. So strong has this taste become that sectarians compose their religious tracts of fictions, and resort to the manufacture of their own imaginations, or to lies, to enforce their dogmas on the minds of their converts. They have found it to their advantage to coat with fiction what little truth they may have, in order that it may be swallowed more easily. No wonder, then, this being the situation of the reading portion of mankind, that pure and unadulterated truth as revealed from the heavens and proclaimed by the servants of God, finds so little favor with the world, and presents so few attractions to readers of popular literature.

The injury which is done to both men and women by their perusal of works of fiction and their fostering of this taste, is much greater than many, probably, of this people are aware of. The fascination is so strong, the excitement which an indulgence in this habit produces is so pleasureable, that many entirely overlook the evils consequent thereupon, and they think it an innocent, harmless, yet very agreeable way of passing off their leisure moments. If novels, romances and works of that character, were a true reflection of things as they really exist, though works of fiction, their perusal might not be so hurtful; but the contrary of this is the case, as all who have any experience in the world well know; the counterparts of their heroes and heroines are never to be found in real life; the circumstances their authors place them in, the incidents they depict as happening to them, are unnatural and grossly improbable exaggerations. Correct and truthful impressions cannot, therefore, be derived from them. They mislead the inexperienced by giving incorrect views of the world, and produce dissatisfaction in their minds with the circumstances by which they are surrounded. Those who habitually indulge in their perusal, are to a certain degree unfitted to cope with the world as it is; they have no taste for the stern and active duties of life. They become day-dreamers, and dwell in an imaginary world—a world that never had an existence, except in their own brain or the brain of some one similarly affected.

Such books are not only injurious in this respect, but their

perusal has a tendency also to impair the memory and weaken the intellectual powers. It is a task of no small magnitude for an habitual novel reader to reflect profoundly or intently upon any subject that requires concentration of thought. The habit of novel reading is averse to it. It induces superficial reading and thinking, feeds the imagination, gives it undue stimulus and consequent activity; while the larger portion of the intellect, not being called into play and having no occasion to exercise itself, lies dormant and gradually loses its power.

Among this people the reading of such works has a tendency also to strengthen foolish and injurious traditions, which come directly in contact with the principles of truth. The spirit they are dictated by is not the Spirit of Truth; but is opposed thereto. Where they are systematically read, therefore, it may be expected that the spirit they carry with them will be imbibed to a greater or less extent: it can not be otherwise. It may be noticed, and it will be found to be the case with but few exceptions, that those who love to peruse these works have no taste for works of a solid, truthful character. Revelations of either ancient or modern prophets, contained in the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, have no attractions for them. Their spirit and style, being antagonistic to fiction and untruth is unsuitable to a mind perverted by novel reading. Such a mind can only be brought to bear upon the truths they contain by a painful effort.

In view of these facts, then, it becomes the duty of this people to strive to check the inclination for reading works of this character, especially among the young of both sexes, where the habits of reading are being formed. To inexperienced and imaginative minds works of this kind are very fascinating; they will peruse them with avidity to the neglect of works more beneficial and elevating. Too much care, therefore, can not be exercised by us in selecting and placing proper books in the hands of the young. Before they have access to works of fiction their judgments should be to some extent matured, sufficiently at any rate to discriminate between the gold and the dross which they may meet with in the course of their reading. The growth and spread of many of the evils which have attained so rank a luxuriance in the world, we attribute to this all-prevalent and pernicious habit.

But we are in a secluded position, and have a better opportunity to check their spread and counteract their influence in our midst, and we should avail ourselves of it.

FREEDOM OR SLAVERY.—WHICH IS PREFERABLE?

SEPTEMBER 18TH, 1857.

RUMORS have obtained circulation within the last few days in Sacramento and this city, that Gen. Harney and 2,500 troops, while on their journey to Great Salt Lake City, had been met and driven back with a loss of 600 men. The rumor is so utterly baseless, and the impossibility of such a collision taking place is so easily perceived, that it has been universally discredited. Yet it has had the effect to draw forth several leaders from the pens of our contemporaries, and among the rest a very long and malignant one from the editor of the San Francisco *Herald*. In his article on this subject this editor attempts to foreshadow the policy of the Administration, and the plan of action which has been decided upon by the new Governor and the myrmidons who accompany him on his way to Utah. If he really does reflect the policy to be pursued toward the people of Utah—and after making every deduction for his known rancor and spite we still have enough left to make us think that to some extent he does—the army now on their way to that Territory, is but little, if any, better than a mob, organized under pretence of law. We had hoped, notwithstanding the suspicious appearance of this movement and our knowledge that it was entirely uncalled for, that a liberal, high-minded policy would be pursued in the selection of a suitable man for Governor and in the instructions given to the troops. But, if the editor of the *Herald* may be relied upon, the contrary is the case, and the Administration has suffered its power to be converted to the carrying out of the nefarious schemes of corrupt and designing men. It is with the express and avowed purpose of waging a deathless warfare against "Mormonism"—

the influence of Governor Young, and the union which pervades the society of Utah, that the new Governor and troops are going there. This writer says:—

"Governor Cumming is charged with the duty of checking and finally overthrowing the detestable practices that prevail in Utah, and on which are balanced Mormonism and Young's power."

This sentence condenses the whole policy in a nutshell. Every feature which distinguishes "Mormonism" from the cursed and effete systems of the day, is to be obliterated. The virtuous practices of its believers, which in the opinion of this moral editor, are "detestable," are to be "checked and finally overthrown." If resistance be offered, and the people of Utah should not submit to the inauguration of the Christian (?) practices of unlimited, licensed whoredom and adultery in the stead of the ancient, heaven-approving, Bible-sustaining practice of polygamy, then the cannon and the bayonet are to be used as irresistible arguments in Christianizing, (?) civilizing, (?) and, if they persist in their resistance, victimizing the "Mormons!"

"Brigham is to be stripped of temporal authority, and all his actions are to be unremittingly watched by experienced, determined and vigilant officials, backed by an armed force, in point of numbers and equipment sufficient to stifle at its birth any exhibition of insubordination to the laws."

The filthy and worse than beastly laws of whoredom and seduction, so commonly and notoriously practiced by Uncle Sam's officers, are the laws, we presume, here referred to, as they are the only laws to which the "Mormons" have manifested insubordination.

"The Mormons may smother their feelings and make pretensions of submission to the new order of things; but such professions will not disarm the resolution of the Administration to reduce the horrible state of affairs in Utah to some sort of decency. * * The contingency of Young's submission has been foreseen, and such a course on his part can not, in any measure, divert or change the policy resolved upon at Washington toward Utah. * * The incoming of the new *regime* will be the entering wedge toward casting down the institution of polygamy. * * Justice, [this, in "Mormon" or freemen's parlance, would be called *in-justice*] as it is hereafter to be administered, cannot fail to bring about collisions between the Church and the officers of the law. * * The condition of affairs at Salt Lake can no longer be tolerated, and if the dictates of self-interest, and only a scintilla of common sense obtain in Mormon councils, they will acquiesce in the judgment of Christendom, that it is time their distinctive dogmas should be abandoned."

From the above extracts our readers will readily perceive what the new officials, with the mercenaries which accompany them, are expected to accomplish. Let every man ponder upon the sentiments they contain. Is not the plan of operations here laid bare, one of the most hellish ever concocted for the destruction of any people? "Brigham is to be stripped of temporal authority;" but this is not sufficient: he must be unremittingly watched by vigilant officials, backed by an armed force sufficiently large to stifle any resistance that might be offered to such a proceeding. This coincides with the rumor which has reached us, that the troops, now on their way to Utah, boastingly and gleefully exhibit the ropes with which they intend to hang Governor Young and the leading "Mormons" when they reached Great Salt Lake City. Whether Governor Young be innocent or guilty, makes no difference; he must not be tried. Oh, no; it would not do to try him! That would be republican justice, and if *it* were administered, it would fail to bring about a collision between the Church and the troops. He must be unremittingly watched by vigilant spies wearing the garb of United States officials. And though he may have the disposition to receive his successor and his body-guard of hangmen peaceably, yet it will pass for naught—his case is prejudged. The contingency of his and the "Mormons'" submission has been foreseen, and all their professions are bound to fail in diverting or changing the policy resolved upon at Washington toward Utah, or in disarming the Adminstration of its design to reduce the state of affairs there to some sort of decency—that is, to introduce the Sodomic practices so much in vogue on the banks of the Potomac: drinking, gambling, whoredom, seduction, adultery and murder, without which a state of society, according to the editor of the *Herald's* ideas, is horrible.

"The incoming of the new *regime* will be the entering wedge toward casting down the institution of polygamy." This remark is tantamount to a confession that this institution is too impregnably fortified by Scripture and reason for any cogent arguments, or moral suasion to be brought to bear against it; and, therefore, resort must be had to brute force—artillery, cavalry and infantry! The word now is, that "Mormonism" must be put down at all hazards—regardless of all consequences. The choice is to be

made between a renunciation of "Mormonism" and death. If a stubborn adherence be exhibited, blood must be shed; for, says the editor of the *Herald*, (and who would doubt his authority?) it is now time that our distinctive dogmas should be abandoned,—self-interest demands it, common sense demands it, Christendom demands it, and the character of the country demands it! How dare the "Mormons," then, think of demurring, and lose sight so far of their self-interest as not to travel in the broad road with the crowd? Could they see with the eyes of the editor of the *Herald*, they would never object. They would welcome the morality (?) which would give full scope to the passions—throw open the marriage bed to the defiler, prostitute their sisters and daughters, poison the very fountains of existence, and give unbridled license to every species of corruption that would sow the seeds of disease and death broadcast through their land. But they do not see the propriety of receiving and permitting the practice of such a system of morality, though it be supported by the new Governor and his troops, and the judgment of Christendom. "Mormons" have, from the very first, been very blind to what the world call their self-interest. The first step they took in "Mormonism" called for the sacrifice of self-interest; and self-interest has been immolated on the altar of duty to God from that day to this. They have also been peculiarly tenacious of their right to worship God according to the dictates of their own consciences. They were so when they were but a handful, and they are no less so now. No six nor six hundred United States officials, though backed by ferocious General Harney and his 2,500 or 3,000 troops, or by the whole regular army of our revered Uncle Sam, will be able to force them to relinquish their heaven-born right of practicing the precepts of their religion according to the revelations of God and the Constitution of their fathers. They will not be dictated to in these matters by others, be they few or many. It is a right, for the correct exercise of which they are accountable to God and to him alone; and cursed be the man that would deprive them of it. How indicative it is of the degeneracy of the age, and the absence of the spirit of liberty, when an editor can unblushingly and publicly declare in these free States that the day has come when the inhabitants of a United States Territory can no longer have the right to enjoy liberty of

conscience—to declare that 100,000 freemen must frame their creed and practice their religion according to the ideas of a half-a-dozen politicians, who, by hook or by crook, have contrived to get appointed to the Federal offices in that Territory, or be visited by the full weight of the resources of the General Government! Such an indignity was never offered to the Thirteen Colonies by the tyrannical ministers of the third George. For less than this, and other indignities and wrongs which we have endured, the colonists declared themselves free and independent, and broke the yoke which the tyrants sought to impose upon them; and shall freemen—men reared under the shade of the tree of liberty, sons of those revolters against oppression, and in whose breasts the spirit of freedom was born, and which has "grown with their growth and strengthened with their strength"—do less?

If the policy foreshadowed by the editor of the *Herald*, in the article to which we have alluded, be the policy to be practiced by the new officials on their arrival in Utah—and upon the supposition that it is we make our remarks—we, as one individual, one believer in "Mormonism," one who knows and appreciates the sweets of liberty, say, NO! Not while we breathe the free air of our Creator—not while the heavens shine above us, and the earth remains beneath our feet, will we ever submit to it. In this we speak for ourself—not for the people of Utah. We have pleaded, humbly and imploringly pleaded, in common with our brethren, for peace. We have diligently sought and labored for the salvation of the children of men. We have not encroached on the rights or privileges of any; but we have been encroached upon. We have submitted to it. Not once or twice, but repeatedly. When smitten on one cheek, we have turned again and again the other to the smiter. To escape from this oppression we were willing to exile ourselves in a far-off wilderness—a country so sterile and repelling that no other people would occupy it; but have we been permitted to dwell there unmolested? We were while there were crickets to fight, while starvation and want stared us in the face, and the prospect was promising of our having to succumb to them. But no sooner had we reared comfortable homes, demonstrated that the country was inhabitable, and surrounded ourselves with the appliances of civilized life and comparative wealth, than the old system of oppression was recommenced; and, at last, the

unceasing efforts of our oppressors have succeeded in persuading the Administration to lend itself to the scheme of crushing out a people who have ever been loyal subjects, and who have done more during the last ten years toward developing the resources of the country and adding to the conveniences of traveling than any other community of thrice its size!

The determination evidently is that we shall renounce our so-called errors, or be exterminated. The word extermination is not used in the article above referred to—though it has been used time and again in other articles on this subject—but accepting the language used at its standard meaning, it is as plain as a pike-staff that this is the result which we may expect, if the policy adopted can be successfully carried out and Harney's troops do not all desert him before he reaches Utah. If rumor may be relied on, and we have it from accredited sources, they have commenced putting their plan of operations into effect on the plains—pressing "Mormon" emigrants into their service, oppressing the men, and abusing and practicing their devilish arts upon the women. What the result will be we cannot precisely say; but, as sure as the Lord lives, such high-handed outrages will not go unpunished. We do not know what steps the people of Utah will take in the matter; we know, however, that they will act prudently, wisely, and righteously, and do all in their power to prevent a collision. (In fact, we have been informed that the people of Utah, instead of aiding the deserters from Harney's command in their escape, have arrested two, and intend holding them in custody until he arrives.) But if the collision be forced upon them—if the determination be to compel them to cease the practice of their religion, to deprive them of their rights and privileges as freemen, to make them slaves in fact—then we, were we in Utah, would say,—Let it come; with God to defend the right, we will risk the consequences. We would say,—Let the rugged defiles of the Rocky Mountains become a second Thermopylæ, where the sons of illustrious sires will contend for the precious rights bought by the blood of their fathers and bequeathed to them as the most inestimable boon that they could bestow. We would say,—Rather than part with our religion, we, with God's assistance, will part with life; rather than live a slave, to fawn and cringe and bend the knee at another's

beck—to endure the slavery of the mind, a slavery far more ignoble and debasing than the slavery of the body—we will die, nobly contending for the God-given right of freedom of conscience. Better far do this, than stand tamely by and be robbed of our dearest rights or suffer extermination; for if we should fall, others might live, and be victorious, and our children could then enjoy what we had contended for. These are our feelings to-day, and we pray God they may ever be,—we wish no other. We boldly avow them, confident that they will meet the approval of every friend of justice and liberty. As for the disrupture, the overthrow, or the crushing out of "Mormonism," such an event need not be looked for nor thought of; neither need there be any speculations indulged in relative to the extermination of its believers. The editor of the *Herald* deceives himself and those who believe what he writes, when he says that "the days of Mormonism at Salt Lake are numbered." The cannon are not cast, the muskets or rifles not made, the powder and ball not manufactured, nor the the men to use them either born or conceived, that will destroy "Mormonism." Mark our words, gentlemen, it will live, though all earth and hell array themselves against it.